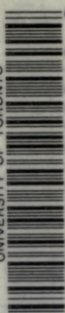


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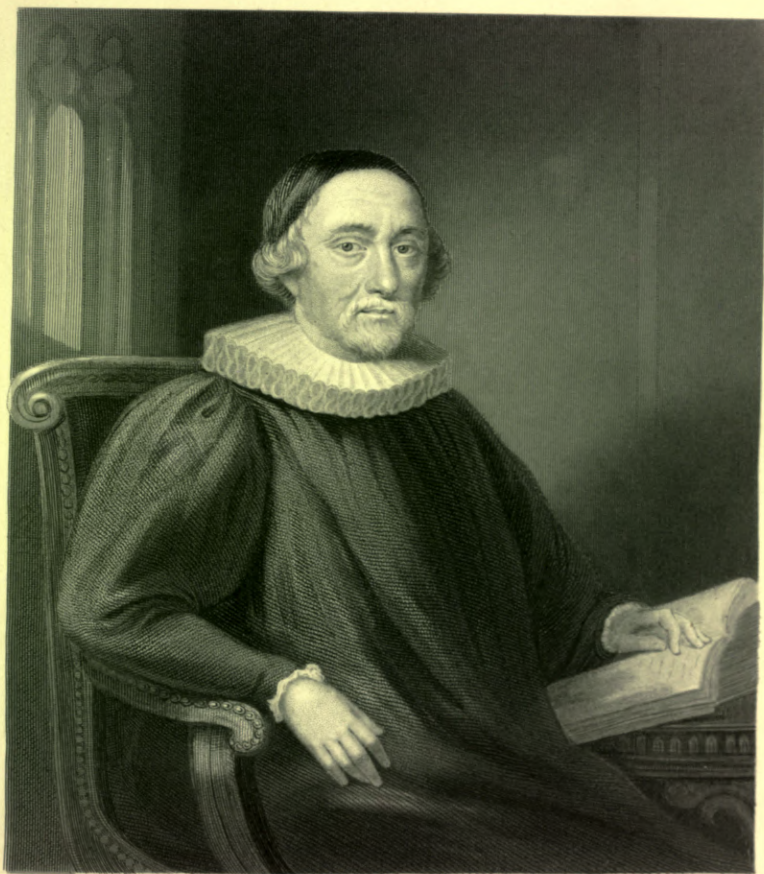


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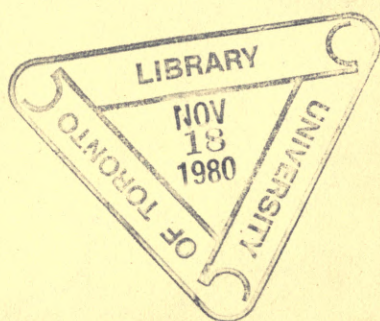


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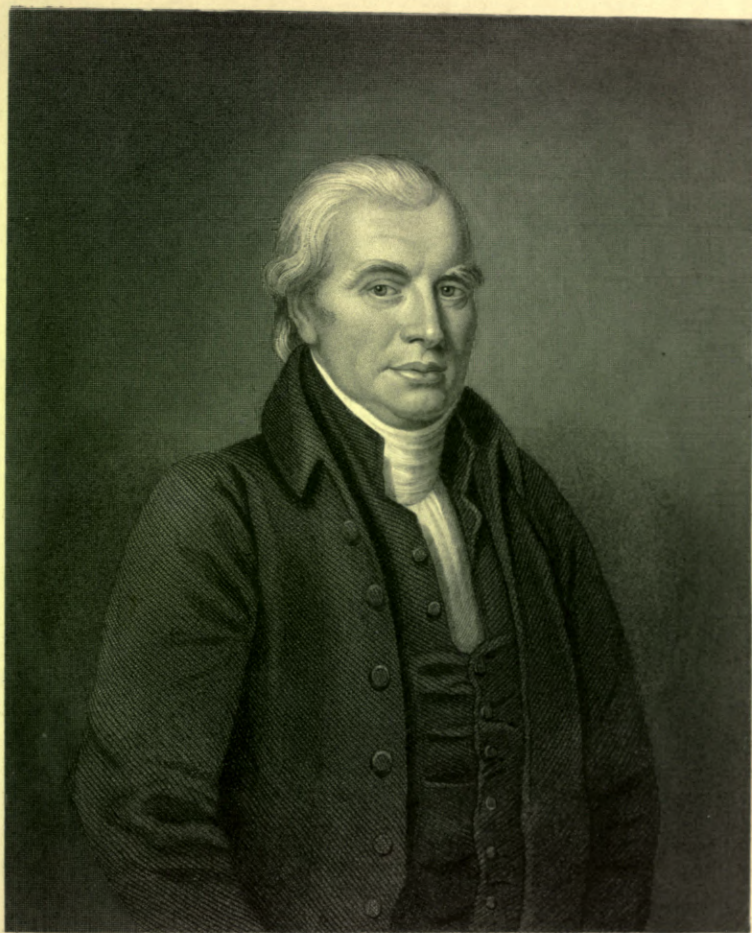


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favourable to their own views. Such advice, however urged, he steadily rejected; and the consequence is, that his work does not meet the wants of any section of the public. But it may be safely recommended to the sober-minded student of history as the History of Ireland, which may be studied with advantage. We should not here say so much, even though deeply indebted to Dr Leland, were it not for the flippancy with which his work is commonly noticed by the collectors of biographical notices. The comparatively scanty notice which he has taken of the more ancient history of Ireland has been charged as a fault. We cannot concur in such a charge. The antiquarian had not cleared the ground for the historian; and the collection of myths which, in Dr Leland's time, would have been the only early history possible, would be valueless to the modern student.

While thus remarking on the writings of Leland, we may refer to the well-known praise of Dr Johnson,* and quote the following less known extract, supposed to be written by Dr Parr:—"Of Leland, my opinion is not founded upon hearsay evidence, nor is it determined solely by the great authority of Dr Johnson, who always mentioned Leland with cordial regard and marked respect. It might, perhaps, be invidious for me to hazard a favourable decision upon the History of Ireland, because the merits of that work have been disputed by critics. But I may with confidence appeal to writings which have long contributed to public amusement, and have often been honoured by public approbation; to the life of Philip, and to the translation of Demosthenes; to the judicious dissertation upon eloquence, and to the spirited defence of that dissertation."†

These works had been before the public, and the reputation of Dr Leland, both as a writer and as a very highly admired preacher in Dublin, had been fully established when Lord Townsend came over as Lord-Lieutenant. As he was fully informed as to the merits and public character of Leland, there was as usual a very considerable though not very well-founded expectation of his immediate preferment. This was of course owing to the public ignorance of the political principle then adopted in the disposal of preferment. The promotion of the interests of the existing Government by the disposal of its patronage, to a certain extent essential to the existence of a government, is carried to an extreme when made the ground of ecclesiastical promotion. It necessarily led to the evil of promoting Englishmen to the government of the Irish Church—a great injustice for which there was no excusable motive. Not that the actual selections were in themselves objectionable, but that the not inferior talent, wisdom, learning, and piety of Ireland were passed over with neglect. The expectations of Leland's admirers—expectations in which he was probably too wise to share—were disappointed. He could not without discredit be wholly neglected, and thus he obtained some small preferments which could be held with his fellowship. The prebend of Rathmichael, with the vicarage of Bray, was conferred upon him in 1768.‡

* See Boswell's Life of Johnson.

† Quoted in Mant's History of the Irish Church.

‡ Mant.



THE REV. WALTER BLAKE KIRWAN.

BORN A.D. 1754—DIED A.D. 1805.

DEAN KIRWAN was descended from a highly respectable family in the county Galway. He was born in the year 1754, and brought up for the priesthood, in the communion of the Church of Rome; and in consequence, according to the custom of the time, received his education at a foreign university, the college of the English Jesuits at St Omer.

At the age of seventeen he was induced, by the invitation of a near kinsman, to go out to the Danish island of St Croix, in the West Indies, where his relation had considerable property. The strong sensibility of young Kirwan rendered the scenes of cruelty and tyranny which he witnessed there insupportably disgusting, and he soon made up his mind to return to his first destination. Having returned to Europe, he repaired to the University of Louvaine. There he soon rose to so much distinction that he was appointed to the professorship of natural and moral philosophy. Previous to this, however, he had obtained priest's orders.

In the year 1778 he obtained the appointment of chaplain to the Neapolitan embassy in London. Having left the embassy, he came over to see his Irish relations; here, circumstances soon occurred to alter his views in religion, and he conformed to the Church of England. The change was, as was then customary, ascribed to unworthy motives. Mr Kirwan's professed reason was probably near the truth—he thought he could do more good as a Protestant preacher; and if the secret impulse of ambition mingled, it will not be set down as unworthy of a man still young, and conscious of high and effective powers. But, considering the moral and intellectual character of the dean, gathered from all that is known of the subsequent life of a very public man, we may confidently say that it is quite improbable that he could for a day have entertained the notion of such a change, unless the reasons by which it might be warranted and justified had first occupied his attention. However unexpected by his friends, it is not to be presumed that the conversion of this eminent man was either sudden or without the maturest deliberation.

He was first introduced to the pulpit of the Church of England by the rector of St Peter's Church, in Aungier Street, Dublin, in June 1787. Great numbers were attracted by curiosity. It was whispered by some that he would display a vindictive enmity towards the church he had left; by others it was expected that he would endeavour to recommend himself by denouncing it. All such anticipations must have been disappointed: he made no allusion to the subject.

It is needless to trace the steps of the rapid progress which Dean Kirwan made in public opinion. The effects produced, both from the matter and manner of his discourses, must have been very unusually great. It was a time when oratory was the prevailing taste. Always powerful

in its effects on popular assemblies, it had in Ireland acquired a more peculiar power over public feeling, by its long-established use as the instrument of political agitation: a taste had thus been diffused, which had been improved and fostered by the influence of such men as Flood, Grattan, Curran, and other eminent orators, on the public taste; as well as generally by the native rhetorical temper of the Irish nation. Mr Kirwan was not inferior to the highest standard of the Irish taste; if second to any, it was to Mr Grattan alone. He did not possess the copious fertility of point, metaphor, or the ornamental play of fancy which gave a force and novelty to the sentences of that eloquent man. But he possessed an ample store of the most powerful and effective turns of thought, highly-wrought pictures, and forcible appeals, both to feeling and imagination, drawn from his extensive ethical reading; and above all, from the discourses of the fervid school of Massillon, and other orators of the French pulpit. All their deep and splendid conceptions he reproduced in English, with a power of manner, eye, countenance, action, and tone, which could, we are led to believe, only have been paralleled by men like Garrick, Kemble, or Kean.

In one respect he had a great and signal advantage. It was a time when the pulpit was at the very lowest ebb, both of dulness and inefficacy. The infidel character of the age was more than countenanced by a style of preaching which had in it nothing to remind the hearer of Christianity, but a dull and frigid echo of its moral system. The preacher endeavoured to enforce the moral virtues on grounds exclusively prudential; and if any allusion to Christian doctrine was introduced, it was too evidently formal to be understood as a thing really intended. The religion of society was that which the world is always endeavouring, by a nearly unconscious tendency, to work out for itself—a purely secular system of ethics, which was called Christian, to satisfy the forms of a church and content the conscience of a multitude. But the commonplaces of the ethical schools were quite inadequate for any purpose of eloquence: the maxims of prudence were too low—the abstract rules of right too cold and heartless for the popular appeal. Mr Kirwan, whether from a sense of duty or the dictates of a sound judgment, saw the necessity of a truer and more effectual groundwork. He sought and found it in the main truths of revealed religion.

It is not, however, to be supposed that he went to the full extent of the doctrinal teaching of the gospel, to which the humblest teacher of the Christian church has since arrived. This we do not mention in any spirit of censure. It was something to have made a single step in advance. It was something in that unbelieving time to point, however remotely, to the Cross, and to arraign the intense secularity of the church-going multitude. If he did not advance the full efficacy and the true foundation of the gospel, he still went so far as to bring prominently forward those great practical facts and results which cannot be seriously entertained without a desire to look further for a refuge than to human merits. The brevity of life, the transitory nature and the uncertainty of its objects, the illusions of which it is constituted, the nearness and certainty of death, and the terrors of the day of

judgment;—these solemn and awful truths afforded the powerful and effective ground of his weighty and heart-moving appeals.

It must be observed that it is only from twelve of his charity sermons that we can form any opinion as to the matter of his discourses. It would therefore be unfair to conclude as to the extent of his dogmatic teaching. He was probably the precursor of the evangelical school in Ireland, in the direct establishment of which men like Mathias and Roe, with far humbler powers, diffused wider and more permanent effects. One thing is, however, certain. Kirwan "disturbed the repose of the pulpit." He introduced a new and true principle into the religion of his day.

It is to be admitted that Mr Kirwan derived success from a method of delivery which we apprehend would scarcely be tolerated in our times, unless in its more appropriate practice on the stage. Sir Jonah Barrington has left a few descriptive sentences, which perhaps give the nearest idea of the orator:—"His manner of preaching was of the French school; he was vehement for a while, and then becoming, or affecting to become, exhausted, he held his handkerchief to his face; a dead silence ensued; he had skill to perceive the precise moment to recommence; another blaze of declamation burst upon the congregation, and another fit of exhaustion was succeeded by another pause. The men began to wonder at his eloquence; the women grew nervous at his denunciations. His tact rivalled his talents, and at the conclusion of one of his finest sentences, a 'celestial exhaustion,' as I heard a lady call it, not unfrequently terminated his discourse—in general, abruptly." The result was proportional to the means. The collections which followed his discourses were profuse beyond anything before or since known; frequently amounting to twelve hundred pounds at a sermon. Those who came to give their half-crowns left their rings and watches in pledge for their full value. The reputation of the preacher rose in proportion to such success. He was addressed by parishes and corporate bodies, and painted by eminent artists.

The Archbishop of Dublin recognised his merits by appointing him to the prebend of Howth, and the parish of St Nicholas Without, amounting, together, to £400 a-year. Lord Cornwallis afterwards, in 1800, preferred him to the deanery of Killala.

He died in 1805, at his house in Mount Pleasant Avenue, near Dublin, leaving a widow and four children. As he had not been enabled to make any provision for them, King George III., with his wonted humanity and good taste, provided for them by a liberal pension of £300 a-year to Mrs Kirwan with a reversion to her two daughters.

THOMAS PERCY, BISHOP OF DROMORE.

BORN A.D. 1728.—DIED A.D. 1811.

FOR this eminent scholar and excellent man we are indebted to England. The long-established usage of transferring learned men to Irish sees from the English universities, while it has tended much to depress the

Church, and suppress many a bright light, has occasionally made amends in men like Bedell and Taylor, Percy and Berkeley—men whose names are splendid ornaments to learning, as their lives and actions were examples deserving of record for all that could grace their stations. Of some of those illustrious persons we are far from adequately supplied with any account proportioned to their merits or the places they filled. For those who lived in former periods history itself has afforded the materials, as there were few persons of any eminence who did not, as actors or sufferers enter largely into the current of events. We are now compelled to trust to the gleanings of literary notices and to incidental recollections.

Thomas Percy was descended from the ancient Percies of Northumberland. Boswell asserts that he was the heir of that family. This would, we suspect, be hard to prove; nor was the occasion wanting or unlikely to be suggested, as the heirs of that race appear to have been extinguished with the eleventh Earl, and the honours to have passed with his daughter into another ancient Norman family. He was born in Bridgenorth, in Shropshire, in 1728. The first rudiments of learning he received from the Rev. Samuel Lea, head master of Newport school, in that shire. From this he entered Christchurch, Oxford. Having completed his academical terms, he was preferred by his college to the vicarage of Easton Maudit, in Northamptonshire, in 1756. In 1765 he accepted the office of chaplain to the Duke of Northumberland; and in 1769 he received the appointment of chaplain to the king. On this latter occasion he took his degree of D.D. at Cambridge, for which purpose he was admitted a member of Emanuel College.

During the interval, of which the main incidents are thus summarily stated, the character of Dr Percy for literary powers and extensive scholarship had been rising into public eminence. In 1761 he had published *Han Kion Chonan, a Translation from the Chinese Miscellanies*; in the year after, some Runic poems, translated freely from the Icelandic. A version of the Song of Solomon appeared from his pen in 1764, translated from the Hebrew, with a commentary. In 1768 his celebrated work, by which his rank is fixed in literary history, made its appearance.

At the same time, his reputation in the distinguished literary circle of London was extended and established. He was an original member of the celebrated Literary Club, and his name occurs in its annals with those of Johnson, Burke, Goldsmith, and Reynolds. With Johnson he had long been on terms of the most friendly intimacy; and in the well-known Memoir of Boswell his name frequently occurs; and his authority is often cited by subsequent editors, as conveying the most accurate and authentic notices of that great and worthy man. Dr Johnson's opinion of him is handed down in a letter, on which Dr Percy himself has said,—“I would rather have this than degrees from all the universities in Europe. It will be for me and my children and grandchildren.” Such a testimony is not to be omitted.

It was in 1778, the same year that Dr Percy obtained the deanery of Carlisle, that he happened to give a dinner to a small party consisting of Boswell, Dr Johnson, and Mrs Williams. In the course of conversation, Pennant was warmly praised by Johnson. Dr Percy.

who recollected resentfully that Pennant, in his mention of Alnwick Castle, had used language which he considered not sufficiently respectful, eagerly opposed. Johnson retorted; and a colloquy ensued, which was mixed with much sarcasm on the part of Johnson, who at last was violently excited by a very harmless personality. Percy had said that Pennant was a bad describer. Johnson replied, "I think he describes very well." PERCY—"I travelled after him." JOHNSON—"And I travelled after him." PERCY—"But, my good friend, you are short-sighted, and do not see as well as I do." Johnson said nothing at the time; but inflammable particles were collecting for a cloud to burst. In a little while, Dr Percy said something more in disparagement of Pennant. JOHNSON (pointedly)—"This is the resentment of a narrow mind, because he did not find everything in Northumberland." PERCY (feeling the stroke)—"Sir, you may be as rude as you please." JOHNSON—"Hold, sir! Don't talk of rudeness. Remember, sir, you told me" (puffing hard with passion struggling for a vent) "I was short-sighted. We have done with civility. We are to be as rude as we please." PERCY—"Upon my honour, sir, I did mean to be civil." JOHNSON—"I cannot say so, sir; for I *did* mean to be uncivil, thinking *you* had been uncivil." Dr Percy rose, ran up to him, and, taking him by the hand, assured him, affectionately, that his meaning had been misunderstood; upon which, a reconciliation took place.* We need not stay to point out the amiable and Christian temper shown on this occasion by Dr Percy: it would be still more apparent could we venture to extract the irritating dialogue from the beginning. But it is here quoted only to retain as much as possible the interest of the following letter to Boswell:—

"Sir,—The debate between Dr Percy and me is one of those foolish controversies which begin upon a question of which neither cares how it is decided, and which is, nevertheless, continued to acrimony by the vanity with which every man resists confutation. Dr Percy's warmth proceeded from a cause which, perhaps, does him more honour than he could have derived from juster criticism. His abhorrence of Pennant proceeded from his opinion that Pennant had wantonly and indecently censured his patron. His anger made him resolve that, for having been once wrong, he never should be right. Pennant has much in his notions that I do not like; but still I think him a very intelligent traveller. If Percy is really offended, I am sorry; for he is a man whom I never knew to offend any one. He is a man very willing to learn, and very able to teach—a man out of whose company I never go without having learned something. It is true that he vexes me sometimes; but I am afraid it is by making me feel my own ignorance. So much extension of mind, and so much minute accuracy of inquiry, if you survey your whole circle of acquaintance, you will find so scarce, if you find it at all, that you will value Percy by comparison. Lord Hailes is somewhat like him; but Lord Hailes does not, perhaps, go beyond him in research; and I do not know that he equals him in elegance. Percy's attention to poetry has given grace and splendour to his studies of antiquity. A mere antiquarian is a rugged being.

* Boswell's Johnson, vol. vii. Ed. 1835.

"Upon the whole, you see that what I might say in sport or petulance to him, is very consistent with full conviction of his merit.—I am, dear Sir, your most, &c.

"SAM. JOHNSON."

Among the many notices of Dr Percy which occur in the correspondence of Johnson, we learn that, for some time after his promotion to the deanery of Carlisle, he continued to occupy an apartment in Northumberland House. Here, sometime in March 1780, a fire broke out, by which he sustained some small losses; but his papers and books were preserved.

Some coolness arose between him and Johnson, which has been ascribed to the circumstance of a parody upon the style of his versions of some of the relics of English ballads.* This incident was, however, at the time of its occurrence, far more harmless than it was afterwards made to appear. It was an unpremeditated effusion, in the natural flow of conversation at the tea-table of Miss Reynolds; but having been retailed, circulated, and getting into the newspapers, it assumed a character which was never intended. That, under this point of view, it must have been felt painfully, can be inferred from the way in which it is mentioned by contemporaries who were not aware of all the circumstances; and soon after, Johnson complains that Dr Percy went off to Ireland without taking leave of him.

It was in 1782 that Dr Percy became connected with this country by his promotion to the see of Dromore. Some accounts of his conduct, and of the character he sustained in his diocese, are brought together by Bishop Mant in his history. We cannot offer these more satisfactorily than by extracting the brief account of the bishop:—"Bishop Percy resided constantly in his diocese, where he is said to have promoted the instruction and comfort of the poor with unremitting attention, and superintended the sacred and civil interests of the diocese with vigilance and assiduity; revered and beloved for his piety, liberality, benevolence, and hospitality, by persons of every rank and religious denomination."†

The retreat of one who held a place so eminent in the most refined circles of scholarship and cultivated taste could not but be followed by the most kindly recollections; and he still continued to be sought by the gifted and the learned. When Sir Walter Scott was engaged on his *Border Minstrelsy*, a work similar in material and design to the bishop's, he constantly consulted and kept up a correspondence with him. His opinion of the bishop's literary merit we shall presently notice.

Bishop Percy lived to a great age, and saw many changes in Ireland. He was deprived of sight some years before his death; and under this afflicting privation we are told that he showed the most entire and even cheerful resignation; with the true temper of a Christian, always expressing his deep thankfulness for the mercies of which he had, through his long life, been the continual object. His last painful illness was borne with the most exemplary resignation. He died in

* It was a parody on "The Hermit of Warkworth.

† History of the Irish Church, vol. ii. p. 683.

September 1811, at his episcopal mansion, and was buried in a vault adjoining his cathedral.

Among the most popular literary remains of Bishop Percy may be mentioned the beautiful ballad, "O Nannie, wilt thou fly with me," to a no less beautiful Scottish air. But the fullest justice to the literary recollection of the bishop may be only done by reference to the notices which he has received from one who was the most qualified to appreciate him justly. In his introductory remarks on popular poetry, Scott says—"The task of collecting and illustrating ancient popular poetry, whether in England or Scotland, was never executed by a competent person, possessing the necessary powers of selection and annotation, till it was undertaken by Dr Percy, afterwards bishop of Dromore, in Ireland. The reverend gentleman, himself a poet, and ranking high among the literati of the day, commanding access to the individuals and institutions which could best afford him materials, gave the result in a work entitled *Reliques of Ancient English Poetry*, in three volumes, published in London, 1765, which has since gone through four editions. The taste with which the materials were chosen—the extreme felicity with which they were illustrated—the display at once of antiquarian knowledge and classical reading which the collection indicated, rendered it difficult to imitate and impossible to excel, a work which must always be held the first of its class in point of merit." This high praise admits only of the one exception which the modesty of its author would not have admitted.

The bishop was savagely and unfairly attacked by Ritson, who to an irritability not quite clear of the limits of insanity, added the fierce animosity of a fiery polemic. His objections, partially correct, were urged with a fierceness and acrimony quite beyond the utmost delinquencies of literature.

MATTHEW YOUNG, BISHOP OF CLONFERT.

BORN A.D. 1750.—DIED A.D. 1800.

MATTHEW YOUNG, among the most eminent persons to whom Ireland has given a birth-place for learning and talent, was born in the county of Roscommon in 1750.

Having entered the University of Dublin in 1766, he was elected to the fellowship in 1775, after which he entered into holy orders. He is said, at the examination for the fellowship, to have obtained great credit for the knowledge which he had acquired in the Newtonian philosophy, which he cultivated with the ardour of high scientific genius. The period during which he lived in college was, in that seat of science, pre-eminently distinguished for talent and literary taste. It was the time when the first impulses of that scientific advance which began to show itself in the civilised world, were more or less felt in every literary body; and though it had much to depress it, both in the state of the kingdom and the constitution of the university, was yet entertained by the leading minds of the place and time. The University of Dublin was, in its other capacity as an institution

for the promotion of literature and science, retarded and depressed by the severe drudgery of the junior fellows who were condemned to labour in a treadmill of rudiments during the more active years of life. They were compassed without by a sea of bigotry and political prejudice, party exasperation, and democratic agitation. To cultivate learning demanded a singular devotion and a happy insensibility to the distraction and menace of the time. There was, indeed, another grievous want: science had no public. There was no concert in the pursuits of investigation, and none of that happy community among the varied branches of knowledge, and their students, which now carries the slightest thought through the civilised world. Men like Matthew Young found little sympathy outside the walls of a laborious university.

The engagements of his fellowship admitted little relaxation, and left less of that energy essential to his favourite studies. There was indeed a provision for such men in the arrangements of the institution; but at that time it was imperfect and insufficient. There were a few professorships, neither sufficient in number or endowment, which were from time to time filled by men competently qualified for their appropriate paths of investigation. When we affirm that they do not appear at that time to have been employed to the best advantage, it is necessary in all fairness to add that this disadvantage has been long removed. Men who were worn out by the severe routine of university labour, as well as by years, were raised to professorships, which, so far as lecturing is considered, they filled with exemplary learning and competency; but the years of invention, and intense and concentrated research, which draws deepest on the vital powers, were gone. And thus it was that men like Young—far from few in the Dublin University—have so often passed, and left no trace of what they were. Young toiled twenty years as a junior fellow before a vacancy in the professorship of natural philosophy, to which he was elected, placed him in his appropriate seat.

In the interval, he had, by the very unusual industry of a mind which never wearied in the application of the highest intellectual powers, continued to acquire vast and varied treasures in every branch of study, and made considerable and curious advances in speculative science—enough, indeed, to prove the high place he must have filled in the scientific world of a later time. He produced several works, which manifested high powers of invention, some of which have been rendered unimportant by the subsequent progress of science; and others, perhaps, have never had their deserved reputation.

But first is to be mentioned, that the scientific progress which has of recent years so honourably distinguished the university of Dublin, received its earliest impulse from Dr Young. Much addicted to intellectual conversation, and hardly more remarkable for genius than for his social virtues, he uniformly exerted himself to promote the intercourse of the better minds in the university. Among other results of this nature, he brought together a society for the promotion of sound theological learning. It was composed of the best and ablest men in college, and lasted many years. As its members were for the most part men eminent in scientific learning, it gave birth to another

society, of which Dr Young was also the main spirit. The members of this constituted afterwards the Royal Irish Academy, now among the scientific centres in the civilised world, emanating and receiving its main intellectual life from the university; from which, like some main artery of the heart, it communicates with and sends life into the best minds of the country. Of this Dr Young was, during the latter years of his life, the most distinguished member; and the early volumes of the Transactions are adorned by numerous proofs of his talent and varied research.

On his appointment to the chair of natural philosophy he devoted himself to its duties. A new and improved system of philosophical instruments gave aid to his lectures, which were soon raised to a reputation till then unknown.

To the firmness and independent spirit of Dr Young is primarily due one of the most important benefits to the university, conferred in the abatement of a flagitious and destructive abuse. For a long succession of years anterior to 1791, the provosts of the university had been accumulating an unconstitutional control—the natural effect, perhaps, of the influence of station and authority when acting on a very narrow compass. The fellowship, according to the statutes, and to the practice before and since, was the attainment of successful competition, awarded by the majority of the senior fellows; but, for some time, the provost had asserted a right of nomination. On all other questions a *veto* was pretended to. The consequences need not be detailed. Dr Young drew up a memorial on the subject, which, Dr Magee has remarked, would do honour to “the ablest and best-informed legal understanding.” The attention of the university was thus awakened; and the next year the question was formally brought before the visitors. Happily, the vice-chancellor of that day was a man of the most uncompromising firmness and integrity of principle—Lord Fitzgibbon; himself one of the most distinguished students in the undergraduate course the university ever produced; and these abuses were put a final stop to by a judicial decision.

His treatise on the “Phenomena of Sounds” had been published in 1784, two years before. He was engaged on, and had nearly completed, his favourite work on the Newtonian calculus, when the see of Clonfert became vacant. Earl Cornwallis was at the time Lord-Lieutenant. He nobly and wisely set aside the claims of many a courtly aspirant, and asked for the most deserving: the most deserving was Dr Young.

It is needless to dwell upon the few incidents of two years, in which he laid aside his great work to fulfil his still more important duties as an overseer of the church. It was an interval painfully illustrative of the uncertainty of all worldly success. “His consecration took place on the 3rd of February; and nearly at the same moment, the dreadful malady, which terminated so fatally, made its appearance. At first only a small ulcer on the tongue, it occasioned little alarm; but the duty to which he was called at the primary visitation of his diocese, of giving a public exhortation to his clergy, produced such an exaggeration of the complaint as gave serious cause for apprehension. Its horrid progress was henceforth continual. His utterance

became painful, and gradually inarticulate. The disorder spread to the throat. To the dreadful pain attendant upon cancer was added the torture arising from the application of the violent remedies which were judged necessary. Hopeless of relief from regular practitioners, he went to seek it at Whitworth, in Lancashire; and there, after near five months of extreme suffering, he expired, on the 28th of November 1800, in the fiftieth year of his age.*

The same writer mentions further: "It will hardly be credited, that during the rapid progress of this deplorable malady, he drew up from his lectures his *Analysis of the Principles of Natural Philosophy*, and superintended the publication with accuracy and correctness scarcely to be equalled—laboured in the improvement of his comment on the first book of Newton's *Principia*—wrote an essay on sophisms, collecting examples of the several species from the works of the deistical writers, thus at the same time serving the causes of science and religion—made himself acquainted with the Syriac language, and completed a translation of the Psalms, of which before his illness he had done little more than sketch out the plan—and drew up a demonstration *a priori* of the attributes of the Deity. These last two works occupied his attention as long as he could hold a pen, and were the subject of his correspondence till within a very few weeks of his death. The axioms which he assumed as the foundation of his proof of the existence of a God are discussed by him in a letter to the provost, dated the tenth of last October!" †

The scientific labours of Dr Young have not met their appropriate recompense;—in part, because they were not adequately brought before the public; partly, because at the time there was (properly speaking) no scientific circle beyond the walls of the universities; and, most of all, from the rapid development which every branch of scientific investigation has since received. Hence it occurs that in the historical notices of science, in which far inferior men are named, the name of Dr Matthew Young has not its place. It is now too late to, repair the omission. The following is a list of his works:—*The Phenomena of Sounds and of Musical Strings*; *The Force of Testimony*; *The Number of Prismatic Colours in Solar Light*; *On the Precession of the Equinoxes*; *Principles of Natural Philosophy*.

REV. ARTHUR O'LEARY.

DIED A D. 1802.

ARTHUR O'LEARY is now recollected for his wit, humour, and social qualifications. But he was a man of great worth and sterling practical sense and integrity. He was born in Cork, and went in early life to France, where he studied at the college of St Maloes. In due course of time he became a Capuchin friar of the order of St Francis. He obtained an appointment as chaplain to the English prisoners during the Seven Years' War, with a small stipend from the French Government.

* Appendix to Dr Elrington's Funeral Discourse.

† Ib.

On his return to Ireland he distinguished himself by his well-directed efforts to dispel the prejudices of the people on points essentially connected with their welfare and the peace and improvement of the kingdom. There existed at that time a strong and general desire for the relief of the people of Ireland from the severe pressure of the penal laws affecting the Roman Catholics. The difficulty was very considerable, and the question was perplexed on either side by objections nearly insuperable. On one side was the illegal and extra-constitutional authority of the Pope; on the other, the absolute impediment to national progress presented by such a state of law. It was evident to every sound understanding that the existence of a secretly working foreign jurisdiction over the conscience of a people imperatively demanded the counterbalance of a stringent system of control and exclusion. It was no less certain that no kingdom could have peace or attain civil prosperity, with divisions and inequalities, distrust and animosities, pervading and poisoning its entire system. Such was the question, of which, as usual in all such questions, some saw one side and some another; while few indeed seem to have perceived its real difficulty or actual merits.

O'Leary, with the practical good sense of his character, spoke and acted with courage and clear discrimination. He endeavoured to prevail on his countrymen to take advantage of the favourable disposition of their rulers, by conforming themselves to the essential conditions of the constitution, and showed them the contradiction of asking for the immunities and privileges of a State the authority of which they rejected.

In a tract entitled "Loyalty Asserted" he endeavoured to maintain that the Roman Catholics might conscientiously swear that the Pope had no *temporal* authority in Ireland. In this he was strenuously opposed by his brethren. It is now superfluous to discuss the value of the proposed concession.

It is evident, from all the writings of O'Leary, that he was a man of a clear and liberal understanding, who saw the real position and wants of his unfortunate country, and did all that lay in his power to breathe peace and right-mindedness. His efforts were on some occasions successful in repressing the spirit of grievous outrage; and it was admitted by the Government that he did much good and prevented much mischief.

But the cloud of prejudices, the irritation of discontent, and the excitement of republican agitation, grew beyond the power of human influence. A man like O'Leary could not, in such an interval as the period of the Tones, Russells, &c., hope to maintain any authority with the Irish people. He retired to England. There he acted for several years as clergyman to the Roman Catholic chapel in Soho Square, and lived peacefully, and respected by every class and communion.

He died at an advanced age in 1802.

His writings have been published in one volume. They indicate all the clear good sense for which he was remarkable. O'Leary's literary style is the most perfect crystallisation of pure English conceivable, and, now when his writings have lost all living interest, they

will richly repay perusal for this merit alone. Some of his sayings are preserved, and have passed into the common stock of social humour. One specimen at least has preserved the name of its author. Some one who attempted, with great petulance, to draw him into a dispute on purgatory, was told with quiet humour by O'Leary, "You may go farther, and fare worse."

REV. SAMUEL MADDEN, D.D.

BORN A.D. 1687—DIED A.D. 1765.

DR MADDEN was born in 1687, and graduated in the University of Dublin. He acquired a high reputation, in his own day, for learning and talent; but his claim upon the memory and the gratitude of posterity rests on benefits of an extensive and permanent kind, which are widely and effectively felt, though they convey no adequate recollection of their promoter.

The notices of Dr Madden are sufficiently numerous. It would, indeed, be impossible that a name so connected with the most useful institutions of Ireland should be overlooked in any portion of our civil history; but we have not been so fortunate as to discover any noticeable details of his personal history. His monuments are thick around us, and present themselves on every side;—our arts, agriculture, and literature, and all that has contributed to the best interests of Irish civilisation, are stamped with honourable recollections of Dr Madden. Such a man, whose fortune and understanding appear to have been mainly instrumental to the civil and intellectual progress of his country, should, it might be thought, occupy a far more considerable place in its history and recollections. But a beneficent institution like the Dublin Society,—breathing a quiet influence upon the private pursuits of individuals; entering into the workshop, the study, the laboratory, to suggest improvement, and propose reward; and, in something more than a figurative sense, shedding a quiet fertilising dew over hill and valley,—operates like the growth of vegetation, only to be seen by sober, thoughtful, and reflecting observation, though happily felt through all the recesses of social being. When the statue of the warrior whose victories have fortunately been effaced by time, or the laws and policies of statesmen have been outgrown, or repealed or stultified by experience, the results of quiet industry, usefully encouraged, enlightened, and matured, will continue to be the blessing of millions, though not perhaps to bear the founder's or promoter's name.

In 1738 Dr Madden led the way to the most considerable step that ever was made for the civilisation of this country by a pamphlet entitled "Reflections and Resolutions proper for the Gentlemen of Ireland." In this most able tract, with a solid and sterling judgment and sagacity, and a force and even elegance of style not often surpassed, he suggested and impressed the real importance of the polite and useful arts; after which he stated and proposed his plan:—"At as low an ebb as these arts are in Ireland, I am confident, if reasonable

salaries were appointed by the public to two or three foreign architects, or if the Linen or Tillage Boards, or the Dublin Society, had funds assigned to them to give premiums annually to the three best pictures, and the three best statues made here, or to the architects of the three best houses built annually in this kingdom, we should in time see surprising improvements in them all." The next year he again called attention to the subject in a letter to the Dublin Society, in which he makes an offer of £130 per annum for a premium-fund for the same objects.* Dr Madden's suggestions were adopted; his noble contribution to improvement accepted; and he lived to see the confirmation of his opinions and the fruit of his munificence in the beginning of a course of rapid improvement.

It was on Dr Madden's suggestion, too, that a great impulse and incentive was given to the ambition of university students in Dublin. In 1734 the system of premiums at the quarterly examinations was adopted. The effects of this fortunate expedient for the encouragement of youthful industry, by substituting immediate for remote results, is known to all who have received a university education, and may be understood by all who know anything of human nature. "The Madden Premium" is one of the most honourable distinctions in the university, and ranks next to the attainment of a fellowship.

Nor did the honourable deeds here commemorated emanate without literary pretensions of his own, though on this head there remains but slight indication of what this eminent man really was. A very considerable literary scheme, and which would probably have given a high celebrity to his name, was for some reason recalled and laid aside after its completion. The title of the work may explain the reason. In 1732 he published the first volume of "Memoirs of the Twentieth Century, or Original Letters of State under George the Sixth." Five others were to follow. The public attention was roused, and a rapid sale commenced, when suddenly the edition was called in and cancelled. We have not been able to find a copy of this curious work, which probably proved unpalatable to the powers that were; but of this we have no information. Dr Madden cultivated poetry, and his productions were not despised by Ireland, to whose life of Philip, a copy of his verses was prefixed. The verses of Dr Madden are mostly astonishing for their want of everything which constitutes poetry. A poem entitled "Boulter's Monument," written by him, was revised by Dr Johnson, then young in his fame. It is mentioned in his life. Dr Madden is also said to have published a drama, entitled "Memistocles." He lived in one of the darkest intervals of English poetry, when the debased classic style was in vogue, and it was impossible for a conventional versifier to have any excellence. In an age like the present, when the poetic convention is high, Dr Madden might have composed nice verses. He held in the Church of Ireland the living of Drummully, and is said to have been promoted to a deanery; but what deanery we are not informed.

* Mr Foot's address in 1843.

WILLIAM MAGEE, D.D. ARCHBISHOP OF DUBLIN.

BORN 1764—DIED 1831.

THE ancestor of Archbishop Magee was among those Scottish loyalists who came over to Ireland in the great rebellion of 1640. He settled in Fermanagh, where he transmitted a good property to his descendant, Mr William Magee, whose second son John was father to the immediate subject of this memoir. John Magee married a lady of the Presbyterian Church, who was endowed with very considerable talents, piety, virtue, and prudence, which probably laid the foundation of the character and success of her son. In leaping a wide ditch, Mr Magee received a hurt, the consequence of which was the amputation of his leg. This severe casualty forced him to retire from agricultural pursuits, and sell his farm. His generous and unsuspecting nature was taken advantage of by an acquaintance, who induced him to put his name to some security, and then dishonestly left him to bear the responsibility. The security turned out fraudulent, and the responsible parties absconded. Mr Magee was left to meet the liability; but his well-known high character warded off all imputation. The creditors showed their sense of his integrity by allowing him £100 per annum out of the wreck of his property. After this event, he removed with his family into Enniskillen. His third child, William, was born in 1764. He was the only surviving son of his father. In his fifth year he was sent to a day-school, from which, in two years after, he was removed, at his own earnest wish, to the endowed school then conducted by Dr Noble. His mother's half-brother, the Rev. Dr Viridet, a highly distinguished scholar,* soon observed his early development of intellect, and took him from school, with a view to ensure full justice to his talents, by his own devoted care and cultivation, a purpose which he nobly fulfilled. He entered college as a pensioner, 30th June 1781, under Dr Richard Stack. His undergraduate course was marked by the highest honours the college could award. In addition to the January premiums, which, according to the old system, implied beating every competitor; in the succeeding examinations, he obtained each year every certificate, which proved the uniform maintenance of the same superiority. In 1784 he obtained his scholarship. He took his degree of A.B. in 1785, with signal marks of honour; among these was the gold medal for uniform good judgments.

The fellowship was of course his next object, and to him the severe course of study, which was the essential preliminary, was a labour of love; for his talent was not more distinguished than the deep and earnest thirst for knowledge which is always the best earthly security for success. The extent and difficulty of the fellowship course in the Dublin University is generally known—comprehending the whole extent of every branch of human knowledge, and combining the several

* This gentleman obtained a scholarship in Trinity College in 1769. In 1778, he was instituted into several preferments in the diocese of Tuam, which he resigned in 1804.

ranges of the other universities ; while this trial is rendered far more arduous by the principle of competition. The fellowshipman has not only to master an extensive course, but, to gain the object of his severe studies, he must beat several other able candidates, all well versed in the same course. Of this course, we can only now delay to remark, that though it has since been greatly improved and extended, yet in point of difficulty and severe exaction of intellectual effort, there is by no means a proportionate increase. To an intellect like that of Mr Magee the depths of science and the intricacies of theory were little more than the amusement of a studious temper, that served to exhaust the waste powers of a mind of perhaps excessive activity. With a temper eminently mercurial, he was as industrious as the dullest drudge ; and with an overflow of animal spirits which would have turned weaker brains and a less prudent spirit into the proclivities of vice, folly, and dissipation, he held his steady and exemplary course, equally remarkable for his regular and unrelaxing industry, and for the innocent hilarity and pure cheerfulness which made him the ornament and delight of society. In him the flame of life seems to have burned brightly—he appears to have been only impatient of rest. His day of hard study was relieved by the gaieties of the drawing-room, the laugh, the music, the dance, or the pleasant and lively conversation ; and wherever he came his appearance was as fuel to the fire, and gave the impulse to renewed animation. From the scene of gaiety it was his wont to retire late to his college chambers, where he renewed his labours through a considerable portion of the night. To these general statements we shall only add that he uniformly avoided all intercourse with the idle and dissolute, and formed his intimacies and attachments among those who, like himself, did honour to the university. Among these was Mr Plunket (afterwards Lord Plunket), who was his companion from infancy ; for it is a curious fact that the parents of these two distinguished men lived in Enniskillen, in houses under one roof, and separated only by a party wall,—as afterwards, in the period of their elevation, each to the head of his respective profession, they themselves lived in houses similarly situated in Stephen's Green.

Mr Magee's success on the fellowship bench may be regarded as too much a matter of course to retard our progress with details. On the attainment of his fellowship in 1788 it was his earnest desire to enter upon holy orders. He found a temporary obstacle in the wishes of his affectionate uncle, who was anxious to have him called to the bar, then the great object of ambition in this country. But a nobler impulse than human ambition can give had obtained possession of his breast ; and with all his reputation, the high expectation of his numerous admirers, and his own lively social temperament, he formed a strong desire to take holy orders. Such a wish was hardly reconcilable, indeed, with any of the influences with which we must assume him to have been surrounded at that time. But it is not hard to understand the strong constraining impulse which is ever felt by minds obedient to the sense of duty and ruled by principle. Mr Magee had already been impressed with a deep sentiment of spiritual self-devotion ; and notwithstanding the bright prospects of temporal ambi-

tion which opened so fairly before him, he privately set his heart on the then thorny and unpromising walk of the ministry. Had he been a man of lower reputation and duller mind, this might be less favourably interpreted, for at the time the church was little more than the retreat for those who were least fitted for more active callings; it offered a humble competency to many who could hope for nothing higher, and a handsome provision for a few whose family interest was sufficient to secure its wealthier endowments. But Magee belonged to neither of them. His talent was enough to secure the first success in any profession; his family commanded no interest adequate to such expectations. A college living must then have appeared as the ultimate prospect before him, after the years of severe drudgery to which the junior fellows were then condemned. But there is indeed a serious reflection belonging to any just view of the man, the time, and the eventful result, which we cannot without a lapse of duty omit. It is a common mistake of historians to overlook the main consideration essentially following from the admission of Scripture truth—that there is an overruling mind at work in all things, but more especially in ordering the succession of events which must affect the state of the church. This is a truth which can only be denied by the infidel, and may be safely assumed. When, therefore, we consider the effectual and comprehensive consequences of Magee's writings and administration, in reforming a vicious state of the church, and arresting the progress of a dangerous infidelity, which advanced under the insidious character of a Christian sect, we cannot, for our part, avoid the inference of a special calling for a special end. This will, we trust, be placed in a broader light when we shall presently have offered a faithful description of the state of the church at that period. But first we must state the incidents connected with Mr Magee's choice of the ministerial office. It was the earnest desire of his uncle that he should be called to the bar, and such was the zeal of this excellent parent, and such the grateful affection of his nephew, and his deep sense of many obligations, that he did not feel himself at liberty to refuse. Hence there was an interval of great perplexity, during a part of which Mr Magee felt compelled to give way, and arrangements were in progress for his terms at the Middle Temple. These were intrusted to the care of Theobald Wolfe Tone, then saving terms for himself in London, and Mr Magee was to have been represented in the needful qualifying law dinners by Tone's brother. Among other documents relative to this period, for which we have not space in this memoir, we have before us an amusing letter from Wolfe Tone himself, in which he urges the immediate remittance of a sum of money for the purpose of lulling the vigilance and purchasing the integrity of the cook, chief butler, and their subordinates. Happily, a decisive obstacle frustrated the meditated course; the provost refused his dispensation, and Mr Magee was not unwilling to give way. At this disappointment of a favourite wish his uncle was at first very indignant, but anger soon passed away from a most benevolent and affectionate nature, and he only remained sensible of the great sacrifice of inclination which his nephew had shown his readiness to make for his pleasure

He was ordained deacon on 25th May 1790, in St Kevin's Church, Dublin, by the celebrated Bishop Percy. While yet in deacon's orders, he preached his first sermon in the College Chapel, on the martyrdom of King Charles. At the time, as most of our readers are likely to be aware, revolutionary opinions pervaded the world; they were rendered more pernicious by an infidel philosophy. It was Tom Paine's day; and some of the brightest intellects among the students had imbibed his tenets, and recommended them by powerful and deductive eloquence. The results were afterwards to appear in their own unhappy careers. A painful sense of this hapless condition of the time had probably no small share in determining Mr Magee's course: there is no doubt that he strongly felt the call to resist it. He was grieved to meet impiety and error in the seat of religion and learning, and eagerly braced on his keen and shining armour for the combat. So far, indeed, we have his own statement before us, and only refrain from direct quotation, because our authority is a private memorandum with which his sermon is endorsed, and which mentions more than he would willingly have communicated to the public. This sermon was his first: it went boldly and with unshrinking force and directness into the discussion of the errors and perversions of the day. We have full means of knowing that the effects were very decided, and that to this very sermon the public may be still said to be indebted for some of its most valuable men. Mr Magee was applied to by the senior board to publish a discourse which had made so strong and salutary an impression. This, however, he declined. We should add here, and it is on the best authority, that in the dreadful crisis, when those evil impressions which soon after menaced the civil existence of the kingdom, had found their way into the very citadel of true knowledge and virtue, Mr Magee was eminently active and successful in resistance, and that his exertions were unremitting in private to disabuse the simple and to convince perverted talent; and considering the real power of the man, it is not too much to presume that he must have saved many (of some we are aware) worthy persons from the frightful contagion of that troubled time.

We must pass far more rapidly than we would wish over this period of our memoir. It is yet well remembered, and has often been variously commemorated, how deservedly his uniform conduct and ability were respected by his cotemporaries, for the remarkable union of efficiency in the promotion of the studies and the maintenance of the discipline of the university, with a kindness and prompt benevolence that won every heart. We have before us ample records of the spirit and firmness with which he stood ever foremost in resisting the encroachments and usurpations of power; and numerous witnesses yet remain to testify to his ready support of every indication of youthful talent. All who cultivated letters earnestly looked to him, and never looked in vain. His ready word of encouragement and assistance was no less at the call of the laborious students for the fellowship. His purse was open to all who required and merited pecuniary aid. The readiness of his acquaintance to draw upon his slender means (often curiously attested), is indeed itself such as to indicate the kindliness of his affections. We cannot with propriety, offer instances, which

might not perhaps be pleasing to many ; but we may mention that it was to Mr Magee that the unfortunate Tone chose to apply for aid when pressed by difficulties in London. It should be mentioned that all among his cotemporaries who have since risen to eminence in life were then his friends and correspondents ; and that in all their concerns and exertions for advancement there remain proofs that he took part and was consulted. His apartments in college were the centre of resort to the ablest youths, afterwards the most eminent men in every profession. It would be great injustice to illustrate these statements by a meagre selection from a large correspondence in our possession ; but we may be allowed to say that this part of his character has come to us through the medium of the fullest light which private records and confidential communications can afford.*

While holding the office of junior dean, he was, by the combined exertion of courage and influence, enabled to introduce a measure of academical reform which had till then been attempted in vain. The students of that day partook of the dissipation of their elders, and the ordinary bonds of academic discipline only served to band them together for mischief. On some of these occasions the energy and courage of Mr Magee were signalised. It was, it will be remembered, the day of the hard drinking and gambling old school of country gentlemen, the bullying and swearing generation whose open hospitality allowed all to enter and none to depart sober—whose glory and pleasure was the overflowing bowl so often mixed with blood.† The consequence was necessarily manifested in their children. The most influential part of early culture was that infusion of the vices taught by parental example with the help and admonition of the stable and kitchen. If the son was less depraved than the father, his vices were professed with more zeal and less discretion. From the insufficient yet disagreeable constraints which accompanied the presence of their parents, or the more stringent control of the public school, it was a welcome emancipation to emerge into the comparative independence of a university. In the university, it will at once be seen how small an infusion of such an element must have been enough to taint the mass, and it cannot fail to be understood how difficult must have been the duty of the junior dean, and how numerous must have been the inducements to slackness in its performance. "What a situation this must be," writes Mr Magee at this time, "surrounded by eight hundred restless, and many of them, mischievous blades, continually mixing in one mass, you may form a conjecture, but that conjecture will be far short of the reality. I was not two days in office when I was obliged to sally out at eleven at night, from a warm room, and under a heavy cold, to put a stop to a battle between a party of our sanctified youths and a body of the police. After plunging through the dirty streets on a very wet night for more than an hour, I raked them all

* We regret to say that, with the exception of a few letters, some of which are now printed for the first time, the invaluable collection alluded to by Dr Wills was all destroyed in a fire.—F. W.

† We think it right to mention that we have transcribed a few sentences from the *Dublin University Magazine* without the usual marks of quotation, as both memoirs are from the same hand.

into the college, some out of the watchhouse and some out of the kennel."* The students were, in fact, the cream and flower of the dissolute generation which we have faintly attempted to describe. Fully versed in the mysteries of Bacchus and Venus, and little encumbered with any rudiments of sager discipline; and the very restraints employed to counteract this vicious condition of the time, in some respects served more to aggravate it, by compressing together and giving aggregation to the passions of youths too inexperienced for men, yet too mature for schoolboys.

The junior fellowship has always been a post of the severest duties that can be supposed to attach to the occupation of a seat of learning. After having mastered the entire circle of human knowledge, the fellow is compelled to pass back into the treadmill of rudiments, and to run an annual period of grinding the dulness of each successive race of freshmen into a moderate intelligence; and thus during those active and efficient years, in which talent could not fail in some degree to produce its fruits, the best men were doomed to labour on in the beaten round and grow unprofitably gray. Such a condition was but ill-suited to the strenuous temper and vivid intelligence, always prompt to grasp a wide scope of views, and by nature fertile of projects. Though nearly from the first, Mr Magee began to meditate the extensive course of sacred literature which he afterwards accomplished; yet for some years his strenuous disposition was chiefly distinguished by the alertness and diligence which made him the leader and main agent in the concerns of the University. The Provost was then an alien, forced on the University by a stretch of authority exerted for the cultivation of party interests, and in entire disregard of all other considerations. Mr Hutchinson, on his part, looked on the college with no parental regard; it was simply a field for the exercise of an arbitrary and encroaching temper. To the fellows he would, if he could, have been a master; and by them he was in turn regarded with no kindly disposition, and little respect. He was, however, a man of talent, in favour with government, and little likely to be wanting to himself. Between this gentleman and the junior fellows there was a frequent succession of contests. Of these, one which occupied much of Mr Magee's time and industry, and the most memorable, was a dispute concerning the disposal of the pupils of the outgoing fellows. On this subject, a right which till then had been allowed to drop into deserved neglect by that gentlemanly courtesy which has always tempered the administrative authorities of this enlightened corporation, was revived by the despotic self-assertion of a provost, who, having no feeling in common with the fellows, was always prompt to prove his power by harsh acts. A strong sentiment of opposition was naturally awakened among the junior fellows, who lay most within the scope of this oppressive temper; but as ever is the case, there was among them a reluctance to encounter the embarrassments and risks of a contest against the odds of influence and power, a dislike to the labour, and a fear of the annoyances which active resistance might bring with it.

When any of the junior fellows died or went out on a college living, it had been long customary to distribute his pupils among the

* MS. letter.

remainder, according to the option of the pupils or their parents, and this option was naturally guided by the counsel of the tutor himself, when such could be supposed to obtain; when no such option existed, it became the duty of the provost to assign tutors. Mr Hutchinson claimed the absolute right to dispose, in all cases, of the pupils: whether such was the law, or not, is not now worth discussion—a custom had grown up, and there can be no doubt that his motive was not to vindicate an absolute law. Some instances of the exercise of this harsh claim had been suffered to pass in silence—remonstrances arose and were roughly responded to by the trampling temper of the Provost, when the resignation of Dr Richard Stack, in 1791, who retired to the living of Killileagh, left a large chamber of pupils to be disposed of. Mr Magee had been the favourite pupil of Dr Stack, who regarded him with a parental affection, which never ceased through life; and to him, therefore, the larger portion of his pupils was expressly committed by the influence of the doctor. The provost peremptorily interposed, and made a different distribution, in which nearly the entire were given to Messrs Phibbs, Stopford, and Ussher. Mr Magee at once determined upon trying the right; and, when upheld by his strenuous and unyielding energy, others of the juniors agreed to resist. But Magee was doomed to meet in succession all the penalties prepared for those who are wiser for the public than the public for itself: to resolve on resistance was a little thing, and all would have rejoiced to throw off an unrighteous yoke; but to resist, to “bell the cat,” was a different affair: there was heavy toil to be endured, and a dangerous enmity to be out-faced; the superior aptitude of Magee for business, and the inward might which could, without quailing, endure the tyrant’s eye, caused the main burthen of the proceedings to be thrown on him. It was also at an unseasonable period while he filled the troublesome office of junior dean. With all the vexatious cares of this post, and the heavy labours of a tutor, he had to sustain the entire toil of searching for the authorities and precedents upon the question, for the preparation of cases for counsel. After an interval of labour, which few could have endured, and fewer still accomplished within the time, the question was brought on before the visitors in 1791. We shall not here enter on the question, nor have we even clearly formed an opinion; but of this we are satisfied, that it was not fairly decided on its merits. The inquiry was brief and scornful, and the decision hasty, peremptory, and contumelious; it was too evidently the maintenance which one authority is ready to offer to another in support of a stretch of power. The provost’s claim was affirmed, and the resistance rebuked as insubordination. The fervent temper of Magee was deeply mortified by the sense of injury aggravated by insult. In this statement we have forborne, for reasons already mentioned, from details; but we should say that our assertion of the severe and able exertions made on the occasion by Mr Magee, is not the result of either mere inference or mere authority; we have before us the ample proofs of both, in a mass of papers compiled by his hand, from a multitude of complicated searches and inquiries. Had not this been the case, we should have passed the incident without notice. We have also evidence of the stress of spirit which he laboured under during this heavy trial in the correspondence which remains. The lady to

whom he was then affianced was, happily, endowed with a noble spirit like his own, and with a degree of cultivated talent which made her the fit confidant of his cares and anxieties: to her it was his resource to unburden the overflow of his feelings, and to look for the balm of sympathy. From the letters thus written, many of which are still extant, the pure and lofty sincerity of his conduct is beautifully revealed in the least suspicious form; and while the course of duty involves him in the exercise of the sterner parts of his nature, a soft and bright manifestation of the tenderest and kindest affections is shown with rare fulness and depth—an observation which, let us add, applies to every period of his life, to the very close.

We must, for the present, pass some instances of the spirited and successful efforts made by Mr Magee to improve the discipline of the university.* A display of more attractive qualities contributed to make him the object of regard and affection; as the stronger quality of respect, his social talents, wit, the flow of thought in the most striking language, the most kindly address, and the prompt sympathy with the pain or pleasure of all whom he could esteem, rendered him dear to his friends, and loved by those whom he controlled. The following just and discriminating sketch is from a letter written in 1791, by one who knew him well:—"His playful liveliness and wit," writes a correspondent, "made him the life of the company, wherever he was; and to use the words of one who knew and loved him, such were his moral feelings and pure tastes, that he never uttered a jest that was not conformable to the feelings of delicacy and religion. For this he was remarkable in youth; and in later years the writer has often admired the innocence and simplicity of his extraordinary and agreeable wit. Disposed to the utmost cheerfulness, he made others happy in his society. He had," continues our correspondent, "a peculiar talent for making others pleased with themselves." In common with every man of sense and honour, he was alive not only to the interest and character of the community of which he was a member, but he entered with warmth and zeal into the interests of every fellow-student who came within the range of his circle of intercourse. Among his intimate friends were to be chiefly reckoned those whose names were afterwards best known for any high virtues or brilliant talents. Plunket, Bushe, Burrowes, &c., were among the most intimate. The following accidental sketch, taken from one of his letters to the lady who afterwards became his wife, may give some idea of his very considerable popularity at that early period:—"Just after I received your letter, I was unlucky enough to get my leg scalded by a kettle of boiling water. The pain of this was for some time excessive. However, when this abated, and nothing seemed to remain but confinement for a few weeks, I looked upon the accident as fortunate, since it gave me an opportunity, as I thought, of employing my time as I wished, without the interruption of business. But as soon as my misfortune became known, my friends, both from college and town, flocked in upon me, from a compassionate wish to alleviate my sufferings; and as, like poor Macheath, 'the captain was always at home,' I was never left for one moment to myself. My doors

* A striking instance may be found in the *Dublin University Magazine*, already cited, p. 487.

were obliged to be continually open; and I went to bed every night (and not even then did my friends leave me till a late hour) more fatigued than ever I had been by the most laborious exercise."

In 1790 he had formed an acquaintance with Miss Moulson, niece to Dr Percival of Manchester; and their future intimacy quickly matured into a strong and enduring attachment. But the peculiar circumstances in which he was placed were not such as to admit of an immediate union with this lady. Some time was to elapse before the income to arise from his fellowship could offer an adequate provision for the married state. A house, or, at least, expensive lodgings, and a distinct establishment, were indispensable. At first, indeed, it was evidently (as we can collect from his letters) his impression that the attainment of his wishes could only be effected by the acceptance of a living; and for some time, it is certain, he felt himself reduced to await the falling in of a college living. In this object he was, however, impeded by his strong sense of what was due to the object of his affections. He could not bear the thought of bringing her from a most respectable and happy home, in a civilised country, into some quarter remote from her friends, and the scene of her previous life, to the poor establishment of a country parson in Ireland; and he resolved to wait for an adequate living.

During the interval a correspondence took place, of which there exists considerable remains, and which has given us much interesting information respecting the time, and still more of the persons engaged in it. From his letters we have the most authentic proof of the real character of one whose severe and arduous duties, followed with unswerving perseverance and firmness, have exposed to misconstruction, and displayed to the world only in the stern aspect of a polemic, and a firm and strict enforcer of the discipline of the church. From these affecting records, we learn to feel that there was no taint of a cold or harsh character in the private nature of the man, and are impressed with the manifestation of a spirit overflowing with charity and active kindliness; and we are thus enabled to refer the unbending decision, so often manifested in his public conduct, to his sense of duty, his strict principle, and unflinching courage. In this earlier stage of his life, before his mind was placed under the strong control of severe and difficult duty, there was an impression made in the university, which, long after his departure, rendered him the object of affectionate and enthusiastic remembrance and regret,—the spirited and intellectual companion, the champion of the common rights, the patron and promoter of every branch of literature, and the resource of unsuccessful or indigent merit. In this last mentioned character his purse was open, and his earnest and alert co-operation and counsel were prompt and free. If, at an earlier period, we find the unfortunate Tone drawing on his generosity, we trace him afterwards, with steady friendship, liberally supplying the wants, and smoothing the course of one of the fellows of Trinity College, named Phelan, who was distinguished as a divine.* But it is in his correspondence with his intended wife that his whole mind is ever poured out on all occasions without reserve. The long wished for union at length took

* On this point, we have our information from Mr Phelan's own correspondence with Mr Magee, between 1815 and 1830, in which frequent references are made to the acts of 23 years.

place in 1793. In the interval, such livings as had fallen were not allowed to come as far as Magee, or were inadequate in point of income. But it seems probable that Magee came to the conviction that the retention of the fellowship, while it would be little inferior in point of income, offered many advantages of not less importance. To Magee, as well as his wife—a woman of considerable talents and attainments—the refined and civilised circle of the university and the metropolis, was more than wealth could otherwise compensate. There was also evidently a fairer scope for the hopes of future distinction, which could not be wanting to a man like Magee. The college statutes alone presented an obstacle to the marriage of its fellows; but the rule had long become inoperative. Mrs Magee was a woman of the strongest and soundest understanding and spiritual piety, fully capable of entering into the numerous and pressing cares which so often agitated and harassed the mind of her husband; she was a sympathising companion, on whose tenderness he could rest when harassed and disturbed, and with whom he could take counsel in many trials. In those concerns of ministerial duty, which can be so effectually promoted by Christian zeal, and which require but the application of knowledge and practical intelligence, Mrs Magee displayed a pre-eminent example, and was to her husband a most efficient helpmate. Entering with an earnest devotion into the welfare of the Irish Church, her mind went wholly with his; and some writings of no small ability remain in print and manuscript to attest her merit in this respect.

Among the various transactions of the college life of Magee, the university elections hold a prominent place. On these occasions he always took a foremost part; and, so far as we can judge, he appears to have been remarkably efficient. His politics at that period were, in the main, those of a constitutional whig; but in some degree affected by certain opinions, over which the events of after years have at least thrown much doubt. These were, however, the opinions of the ablest men of that day—well warranted by the condition, aspect, and lights of the time—on points involved in workings on which time only could throw clearer light. In our memoirs of Bushe and Saurin, we have already dwelt on this consideration. With these and other illustrious men Magee saw the immediate evil consequences of the Union, together with the corruption exercised to effect that measure; in common with them, he saw no further. Time, which has withdrawn the curtain from nearly half a century, has not yet disclosed the event. Where statesmen were thus perplexed, divines and scholars had no claim to be infallible. Mr Magee then thought, felt, and acted with some of the best and ablest leading men of the day. Gradually, however, as he became more wedded to his profession, his sympathy with the liberal party diminished. He perceived, perhaps, the latent hostility to the church which existed in whiggism. Hence he began insensibly to walk apart from his earlier associates, with whom he began to feel that he had little in common. In course of time he ceased to be a whig, and had no other political party than the church.

Mr Magee soon obtained great distinction as a preacher; and as he was frequently engaged for charity sermons, considerably before he was known as a theologian, his eloquence became the object of general

attraction. On these occasions the amount of the collection was generally regulated by the merit of the preacher; and though he did not avail himself of the theatrical resources, then so fashionable and so effective in the pulpit, or come forward attired in the feathers of Massillon and Bourdaloue, yet he did not fall short of the highest success then attainable. The plain and simple energy of his delivery was well adapted to a style at the same time vigorous and refined; and it is no small test of power that he made his *début* at a time when the public had acquired a strong taste for the sounding periods, the soaring flights, the epigrammatic point, and all the elaborate rhetorical artifice of the schools of Grattan and Kirwan. With far more rhetorical skill than either, Magee did not then avail himself of it, but enforced the practice and doctrine of the gospel with a strong and feeling simplicity, far more adapted to its purport and the serious and awful realities which it involves. We have already in these volumes spoken of the great pulpit orator of that time; some remarks on the same topic will offer an advantageous view of Magee. The style of Kirwan was like the popular oratory of the Irish Parliament, in a high degree ornamental and dramatic. That of Magee had a power resulting from an opposite cause; it was the language and manner of a mind framed for the investigation of truth and the communication of knowledge. Hence, however rich might be the turn of his phraseology, it carried no semblance of working up for effect; it was pre-eminently the style of what Johnson calls "a full man,"—a style too rapid, with a flow of matter too solid and copious to stop for the dailings of mere art. He possessed that gift, which is the least common and most effective in public speaking—the power of conveying the sense and sentiment to be impressed upon the hearer, without diverting the attention to the manner or to the speaker. He carried with him the faculties, and conducted them to the desired result. These observations are in part the result of the perusal of numerous manuscript remains, in part of our recollection of the man in latter periods. But we have before us many authentic records of the actual fruit of several of his numerous sermons for public charities, and the strong public testimony of gratitude they obtained. His sermon, in 1802, for the Female Orphan House, brought £702 to the charity, and others not less; and we possess a large mass of written proofs that his aid was very much looked for on all such occasions.

We have now to relate the main occurrences of his history as a theologian. He soon began to gain a higher and more durable reputation than popular eloquence, even in the pulpit, can earn. Some time in 1795, he was appointed Donellan lecturer for the year. His attention became in consequence attracted by a subject which has frequently won the attention of the ablest divines and historical antiquaries. Having arrived in the course of his studies at some peculiar views upon Daniel's prophecy of the Messiah's coming, he was thereby led to a revision of the entire course of the prophecies of the same event, from the earliest intimation to the first parents of mankind to the last of the prophets. On this most important and interesting subject he preached, in different years, twenty-two discourses, of which the fame was soon spread abroad in both countries, and the publication was anxiously looked for. But

while engaged in preparing them for the press, his attention was called aside by the impulse which the Socinian heresy had then recently received in England. This impulse was mainly due to the revolutionary opinions propagated by the same writers. Rash and daring speculations in religion came aptly from the same temper of lawlessness and revolt, which had invaded the political world. The extraordinary zeal and industry with which the heresy was propagated, and the talent engaged in its dissemination, called for unusual promptitude and more than ordinary power to resist. It has ever been the order of Providence that such should not be wanting, and it is worthy of the most honourable record that it was the University of Dublin which thus gave to the cause of truth a champion, of whom it is not too much to say that he stands unequalled in modern times. The Donellan lectures were laid aside, and two sermons on the doctrine of the atonement preached in the College Chapel. They were published in 1801. While they passed through the press, Dr Magee began to feel that the mere affirmation and proof of truth was not of itself sufficient to meet the effective demand of the time. All the arts of misrepresentation and fallacy had been exhausted, and the poison had been presented in every insidious disguise. He saw that a far more extensive treatment was required, and that the enemy should be met on his own ground. With this view, he postponed the publication, until he rapidly poured forth that copious mass of profound learning, criticism, and refutation, now in the hands of most theologians. A work which is scarcely more eminent for its triumphant success in the great argument against the Unitarians of every sect, than for the standard of method and style it may afford to the studious, and the illustration it gives of the real resources of language as an instrument of reason. It may perhaps surprise many who have reflected with wonder and admiration upon the industry and copiousness of this work to learn that nearly as much more remains unpublished, but written out in a clear hand for the press. Of the Donellan lectures, which he never was permitted to give to the world, we shall, if space permit, offer some account at the close of this memoir.

In 1797 he was compelled to leave Dublin, by an attack of a tendency of blood to the head. This tendency was perhaps constitutional, but aggravated by his habits of severe application. The advice of his friend, Dr Plunket, caused him to take a house and small farm within five miles of Dublin. From this he came daily to his academic duties at an early hour, and returned late at night; and as the routine of his avocations as a junior fellow left no pause for study, he sought to repair this want by giving up a considerable portion of the night to his favourite studies. It was mostly between two and three hours after midnight, when he had "outwatched the Bear," that he retired, worn out, to his bed, from which he was to rise before five in the morning to his daily round of labour. Such a course would have been too much for stronger men; but there is a more permanent and elastic vigour in an active spirit, which, in him, seems long to have resisted the wear of so much strenuous and continued exertion. We have the best authority for saying, that during the period of restless exertion thus described, no marks were to be detected, either in the intercourse of society or of business, of this wear-

ing course of labour : in the family circle his conversation was animated and overflowing with innocent pleasantry, which relieved and lightened serious but not severe instruction. Full of curious information, and prompt to communicate, he had singularly the gift of winning and eliciting the fire of youthful minds. It was, at this period of our history, his custom to take a cup of strong tea ; and then, after family prayer, he retired to his studious vigil.

In this retreat, during some years, his father lived near him, and gave useful aid and advice in his farming concerns. In 1799 he was deprived of this valuable and worthy parent by death. He had the consolation of recollecting that he had done all that the most untiring affection and duty could effect to shed comfort on his declining years ; and it was the well-known expression of this parent, that the attention and tenderness of his son appeared to him "almost supernatural."

In the meantime, the ordinary events of time brought him nearer to the head of the junior list of fellows, and during the later years of the century, the rotation became more than usually rapid. In 1800, he became a senior fellow, and was appointed to the professorship of mathematics. We have not had the good fortune to find any papers directly connected with his mathematical pursuits in the immense mass of literary remains. From numerous passages in his correspondence with Dr Hales and other eminent men, as well as from the character which, in our own recollection, he bore as a professor, he was, for the state of science at that time, no inferior mathematician. The other subjects that occupied his mind can have left little for study in mathematics. Still, from various sources, we learn that Magee had already entered upon the field of research, and begun to discover new methods, and point the way to that new and brilliant course of improvement afterwards effected by succeeding professors. Mathematical science, then, as since, has ever held the chief place in the election of the fellows ; and was always cultivated in the university with industry, and with such success as, under the circumstances, was possible. If the form in which the science was then studied, was far less adapted for investigation, we are inclined, notwithstanding the violent reclamations of Dr Lardner, to insist that it was more fitted for the discipline and trial of the higher intellectual powers than the more comprehensive but more technical methods of modern analytical science. The preparation for fellowship examinations now began to occupy a considerable portion of his valuable time, and materially interfered to interrupt and postpone the labour required for the preparation of the subsequent editions of the *Atonement* and the *Donellan Lectures*. His amazing activity of mind, nevertheless, continued still to accumulate for both, and he doubtless looked forward to a period of leisure which never came. The most elaborate, and not the least important of his writings are yet in manuscript, and this to an amount far exceeding that of his published works. The discourse on the seventy weeks had, as we have said, begun to raise much expectation, and had been read in MS. by several eminent divines. We give one letter, written about this time, by the Bishop of Connor, as it conveys the impression of a respectable biblical scholar:—

"DEAR MAGEE,—I am to return you many thanks for the pleasure and information which I have derived from your very excellent sermon

on the seventy weeks. It has given me that satisfaction which no interpretation that I had ever before seen has afforded me—not even that ingenious one to which you have so handsomely alluded, and which I have read over with yours. The original will certainly bear out your translation (*punctis deletis*); and one wonders that it did not occur to some of those who reject the points, or to some of those great men who went before you; but this confirms me in the opinion which I have long entertained, that the sacred Scriptures would, to the end of time, afford matter for investigation, and that they were not intended by providence to be fully comprehended in any one age, though holding forth to every age sufficient light and information. Give your interpretation to the public as soon as you can, and I will venture to predict that it will meet with universal approbation. I return the sermon.—Yours, &c.,

“J. CONNOR.”

It was in 1802 that he preached his well known sermon on the death of Lord Clare. It was immediately published, and attracted very great notice. In one of the notes there occurred a comparison between that great man and his no less eminent contemporary, Mr Grattan, in their competition for collegiate honours, during the undergraduate course, when they were class-fellows in the university. The note drew forth a most unjust attack, which was productive of that annoyance to his feelings, which such attacks have power to inflict upon those who least deserve them. It is indeed a curious matter of reflection how the mere circumstance of being anonymous seems to give some mysterious authority to the dicta of the most shallow and insignificant fool—how absurdities, which no one would heed if vented with the name of their author, grow oracular to the public ear when they come from the authoritative secrecy of the press. A sympathetic and able letter to his friend, Mr Plunkett, expressed the high feelings of Magee, and did full justice to the illustrious person whom he was accused of treating with slight.

The limited space of this memoir must prevent our dwelling upon the lesser events of this interval of his life. It may be mentioned generally, that, independently of his severe labours as a professor, and still more arduous researches in divinity, he was also engaged in a very extensive correspondence, which included many pious and learned men. With his old tutor, Dr Richard Stack, a man of great learning and ability, he maintained a reciprocity of affection and kindness, of which it is gratifying and affecting to read the remains. The letters of this worthy old man testify the exceeding activity of Magee in serving the interests of his friends, and the reliance which was placed on his goodness and efficiency by those who knew him best. With Dr Hales of Killeshandra his correspondence is also full of lively interest, from the nature of the topics discussed, and the manner of discussion on both sides. In brief, Magee's opinion was freely asked, and freely given, on every point of importance or difficulty that arose among those who, in either country, were engaged in any investigation connected with theological literature. The free and masterly outpouring, and facile digestion and combination of his vast treasures, of every branch of literature, is one of the most striking and characteristic qualities manifested in his letters, his conversation, and in the numberless notes and memoranda which lie heaped among his papers, as well as in his

published writings. On this point a mistake has been made, which we should not think it necessary to notice, but for the respect we bear for the ability and general fairness of the writer. Mr Dalton, in the brief sketch which he has given of the archbishop, observes of his work on the atonement, that it shows "more erudition than genius." We shall not stay to consider how far the term "genius" is precisely applicable to works involving no invention; but the skilful choice and crystallising of arguments, the conception which, embracing all, can apportion the exact place to each, and can give life and eloquence to a subject naturally dry, if not proof of genius, prove something better adapted for such a purpose. The erudition is indeed enormous; but the archbishop's fancy, argument, and graceful eloquence move on under this load of matter, and this exertion of the utmost powers of reason, as freely as if it were the flow of voluntary thought, the suggestion of the moment; and convey the notion of high intellectual power sporting with gigantic ease under the cumbrous load of libraries. There is in our possession still,* a list of the works consulted in the composition of his work on Daniel, which occupies many pages. Such a man was undoubtedly raised up by God to meet a crisis of the most extreme danger to the faith. Unitarianism was advancing in the Presbyterian North with enormous strides; it firmly established itself in Ulster, where it still divides the ground with the "Orthodox Presbyterians." None but such a giant in mind, learning, and energy could have been successful in trying to stop its progress.

Meanwhile, the great work to which he owed so much of his reputation had been circulated far and wide, and attracted universal notice. In the church it had been received with one feeling of approval and admiration, and repeated editions were called for. A consideration of a personal nature, having regard to the dedication, and to which we do not wish further to advert, retarded, and ultimately prevented the appearance of a sixth edition, so that this valuable work had become scarce, when a people's edition was published in 1841. One honourable public testimony to the efficient value of this great work was given in 1813, by the application which he received from the Glasgow Religious Tract Society, for permission to print some portion of this work in a separate form, for the counteraction of the Socinian heresy, which had been for a time much on the increase in that quarter. The permission was of course given freely, and he afterwards received strong testimonials of the effectual working of this publication.

Among the many demands upon his time and active energies, the college elections engrossed no small part. He had, in all his engagements, uniformly maintained a strict understanding with whatever candidate he supported, that he should be regarded as free to support Mr Plunket, should he become a candidate. Mr Plunket does not appear, by the college calendar, or by the published reports of the elections, to have stood for the college before 1807, though in some MS. memoranda we find it so set down; but there is no doubt that in 1803 Dr Magee was, with Mr Plunket, on a tour of investigation for precedents in the English universities on the subject of elections,

* Part of a remnant of the archbishop's correspondence and writings have, by accidentally remaining in the present editor's hands, escaped.

with a view to contest the election of Mr Knox. This gentleman had represented the University before the Union, and was, at the occurrence of this event, appointed by a provision of the act. He was re-elected in 1803, and succeeded, in 1807, by Mr Leslie Foster, who was, in 1812, succeeded by Mr Plunket. The most immediately important incident in this tour, was the honourable reception of Dr Magee at Oxford and Cambridge, as well as from the most eminent among the English divines and scholars. We also find, in a minute, but somewhat hasty collection of memoranda, curious evidence of the rapid and accurate observation of the writer, which seems to have comprehended every object worthy of notice, whether for utility or ornament, with a rapid intelligence, and fine eye for picturesque effect. In looking over the memorials of this and other such excursions, we are often led to regret that we cannot afford to offer many affecting proofs of the steady supremacy in his breast of an affection, which might, but for its permanence, be called enthusiasm. The following was written on the seventh anniversary of his marriage:—

“On this day, which more particularly reminds me of that which constitutes the greatest blessing of my life, accept these few hurried lines, and the trifle which accompanies them, as a memorandum for some future day, that the seventh birth-day which my beloved wife has seen since her fate and mine have been united, has found her the object of the undiminished affection of a fond and admiring husband; that it has returned to witness on her part, an unabated tenderness, with an unwearied indulgence to his many failings; and on his, the most grateful sensibility to her goodness, the most sincere respect for her many estimable virtues, and the most ardent desire to promote her happiness as the only foundation of his own.”

Such is the tone of all his private letters, the frank overflow of a fervent nature; we do not remark it for style or sentiment; but a life given to high and stern duties, requires the justice of some illustration of the softer qualities which adorned his private life; and which appears though all that remains of the occasional correspondence with his wife. The esteem in which Dr Magee was held in England, is exemplified by the following letters on the occasion of a vacancy in the provostship:—

FROM MR WILBERFORCE.

“ELMDON, WARWICKSHIRE, Oct. 14th, 1811.

“SIR,—Most truly I assure you, that could I without the grossest impropriety interfere in the disposal of the provostship of Trinity College, Dublin, I should most strongly espouse your cause. But I have long been under the necessity of making it a rule not to ask favours of government, except (though it is scarcely to be deemed an exception) some very few situations, almost extremely inconsiderable in value, to which by long custom the M.P. for the county has been used to recommend, and in disposing of these, I always name to the treasury the person who has been recommended to me by the acting magistrates’ commission, and who on such occasions appear to me to have a fair claim to the attention of government. In your instance, surely, there can be no need of parliamentary influence. I think too well of Mr Percival and

of his zeal in the cause of religion, not to be persuaded that any such interest as you allude to, will be overborne by such a claim as yours.

"I assure you most sincerely, that I heartily wish I could with propriety render you any service. But my presuming to apply to Mr Percival on the occasion, would be worse than impertinence, at the same time that it would be utterly without effect. I am sorry not to be in the neighbourhood of London when you are come over to our capital. If you stay till my return home, it shall be one of my first businesses after my arrival to pay my respects to you. I cannot doubt your having stated to Mr Percival the duration and labours of your academical life. Certainly it would be right to do this, and I really believe him to be a man who would not be insensible to such considerations; and I even shall be surprised as well as concerned, if I do not hear that you are made provost.—I am, Sir, yours faithfully,

"W. WILBERFORCE."

"ELMDON, WARWICKSHIRE, Oct. 16th, 1811.

"MY DEAR SIR,—No apology was needful for your application, especially as it is in favour of one whose success would, in various points of view, be a public benefit. I regret, however, that I could not, without the grossest impropriety, take any part relative to the disposal of a piece of preferment so entirely removed from my sphere. Indeed I ought to state to you, that I have long made it a rule not to ask favours of government. I could only, therefore, on the ground of pointing out Dr Magee to Mr Percival's notice, that is, pointing out to him a personage, his being ignorant of whose character and merits would be a disgrace to him. I am but too well aware of the predominance of parliamentary influence, but really I cannot help hoping that in the present instance Dr Magee's merits will outweigh any considerations of that species.

"I am truly glad to hear that you are comfortably settled in Dublin, and particularly that you are enjoying domestic happiness, the best I believe of this world's blessings.—I remain, my dear Sir, your faithful servant,

W. WILBERFORCE.

"Edward Percival, Esq."

In 1812, the death of Dr Richard Stack occurred. It cannot be doubted that Dr Magee must have been for some time anxiously looking out for a retreat from the varied occupations attendant on a college life; and the occasion which this offered, could not be well allowed to pass. His family had increased, so as to render the step desirable; there was a hope that he might thus be enabled to forward the important works to which he stood so strongly pledged; but, above all, he felt that there was an important call for his service in the active ministration of the church. Indeed, of such a man, we may, without hesitation say, it was so ordered. He took the vacant livings of Killyleagh and Cappagh, and entered on arrangements to remove to the latter place. As might have been anticipated, Dr Magee entered on his pastoral duties with the energy and zeal which distinguished him in everything he undertook.

Dr Magee had been for some time anxious to engage in active ministerial duty. So far as the college was concerned, there were others he knew adequate to the work of spiritual education, but the church was in want of faithful servants. This view is supported by the fact that, in 1811, he had been for some time on the look out for a living. Reluctant to await the fall of a college living, he had applied to government, but was discountenanced on the professed score of his support of Mr Plunket in the college: this, at least, was the reason intimated to his friends by Mr Foster. Another reason is likely to have been the uncompromising temper he had shown, on several occasions, in censuring and denouncing the court profligacy of the day. We shall exemplify this further on. But, as we have stated, the encumbencies of Cappagh and Killyleagh fell vacant in 1812, and he availed himself of the opportunity. The faculty for these livings bears date September 23, 1812.

The following letter shows the state of the country in 1812 to have been very distressing:—

TO THE BISHOP OF ST ASAPH (CLEAVER).

“MY LORD,—I cannot reconcile it to myself to permit your lordship’s letter of the 4th, which contains so much interesting matter, to pass without my best acknowledgments. The information it conveys concerning the number of churches compared with the population of England is truly important, and proves the necessity of prompt and vigorous exertions. The treatise which your lordship mentions as the production of young Mr Rennell, I had, from my acquaintance with and great regard for his father, read with considerable interest and satisfaction, for, although his name is not annexed to the work, I had been early apprised of its being the produce of his pen. Then your lordship is probably aware that when very young, he had distinguished himself at Eton, and given promise of a talent not unworthy of the stock from which he sprang. I shall take care to prefix to the volume what your lordship does me the honour to transmit, the motto contained in your lordship’s letter. It is with the purest satisfaction that I find from your lordship’s account of the archbishop’s health, that it is in a progressive state of improvement. There is no man that regards the welfare of the Church of Ireland, that must not (independent of all private regards) wish most anxiously for its complete re-establishment. I am sorry to have to tell your lordship, that discontent amongst the catholic body in this country is beginning to show itself under symptoms of a more alarming kind, and such as threaten a recurrence of some of the sad scenes that this island has already witnessed. Great scarcity of the lowest necessities, even potatoes, presses upon the poorer classes also at this time extremely. The canals which supply the metropolis have, in consequence of this, received considerable damage from the undiscerning rage of the peasantry, who foolishly imagine that they will thereby retain the provisions for the use of the country districts, and thence possess them in greater plenty. The more intelligent complain loudly that government have not exercised the privilege in stopping the distillation from corn. In truth it is lamentable on many accounts that the consumption of spirituous liquors should present so profitable



and tempting a source of revenue.—I have the honour to remain, my Lord, with very great respect, your lordship's most obliged and most obedient humble servant,

W. MAGEE.

"March 10, 1812.*"

He went with his family to reside at Cappagh, in the diocese of Derry; and here we first find him, from the very outset, entering on the fullest discharge of his ministerial offices and duties, with a zeal and wholeness of mind, a preparation and efficiency, such as manifestly to confirm our foregoing statement, that it had long been the subject of his earnest thoughts. Dr Magee presented a most illustrious model of the conduct which he was soon after called to enforce in the church.

At Cappagh he entered, as we have said, on a diligent and laborious round of ministerial service. The parochial schools obtained his daily supervision, and in their care he also engaged the interest and assistance of his own family. Above all, he was strict in enforcing instruction in the Scriptures. He did not allow of the erroneous notion which, since his time, has been so largely received,—that education, under any condition, would tend to ameliorate the condition of the poor. He did not fall into the absurdity of imagining that a smattering of vulgar books, and popular publications, must needs do for the labouring poor what they have never done for the political agitators and theorists,—conduct them to saving truth, or even secular wisdom. He knew that the few years which the labourer can give to learning ought to have no serious object but that of inculcating, at an early period, the principle which should govern his life aright, and keep him in the way of salvation; and that, if this is not obtained, all he acquires is a more ready introduction to the pernicious rubbish of lewdness and disloyalty, and to the anti-social theories, so industriously dressed for all tastes and circulated with such activity. A strict, uncompromising precision was, in this respect, the rule of Dr Magee; and this did not prevent multitudes of the Roman Catholic peasantry from flocking to his school. All were taught on the same scriptural model, and no distinction made. On Sundays, the Church Catechism, which contained more peculiarly the doctrinal statements of the church, was taught to the Protestant children alone. From these latter a selection was made for the formation of a choir, and this, with the addition of the ladies of his own family, gave an important addition to the services of his church. A still more important change was soon effected in his congregation. We have described the laxity of the time, and Cappagh church was no exception. The church was then viewed as a Sunday lounge for well-dressed idlers, where all came to sport their dress, and none to pray. Dr Magee soon realised the beautiful description of his countryman, with his simple, powerful, and earnest statements, and impressive exhortations and remonstrances, as well as by the force of a deportment and conduct illustrative of his calling—

"Truth from his lips prevailed with double sway,
And those who came to scoff remained to pray."

* Copy of letter in Archbishop's handwriting. There could not be a greater proof of his energy and power of work, than the voluminous masses of copies of his own letters. It seems to have been his practice to copy every letter, even the least important.

The conscience of many was awakened, and zeal spread with conviction; the report went round, and the church filled. The lounge was no more to be seen leaning against the pillar, but all adopted the example which they saw in the doctor's pew,—kneeling to pray, and joining in the responses aloud. The glebe-house being three miles from the church, this distance was walked on Sundays by himself and the youthful part of his family.

He gave the same careful heed to the temporal wants of his parishioners; and a considerable portion of his means was laid out in food, clothing, and fuel for the poor.

He had been but a year in Cappagh when he was appointed to the deanery of Cork. On this appointment, he resigned Killyleagh, and retained Cappagh. He was, however, under the necessity of transferring his residence, on account of the extensive duties of the deanery. There, his efforts were similar to those we have already described, and, in the main, attended with great success. We shall not, in this place, detail the incidents of this brief period. He did not find the duties of Cork quite so unmingled with circumstances of an unpleasing kind; nor could he as satisfactorily introduce his system of schools. A more energetic attention was paid by the Roman church to their own children, and a more determined resistance shown to any effort to give scriptural instruction. The dean resolved not to be a party to any education without this; but still anxious to promote the welfare of the poorer sort, he and Mrs Magee opened a spinning school. Prayer, and one chapter in the Bible, was still insisted on, and complied with, though not without as much opposition as could, on such grounds, be ventured upon.

He was enabled to give more unqualified attention to the charitable institutions which fell within his jurisdiction. The Widows' House became more especially the object of his careful superintendence, and was weekly visited, with most vigilant attention to the comforts of the inmates.

Many circumstances tended to make his residence at Cork unsatisfactory. The necessary attention to his northern parish of Cappagh, which the distance rendered laborious; his duties as a chaplain to the lord-lieutenant; with the various calls to Dublin on account of his sons, then passing through college, under Dr Wall. The climate of Cork also disagreed very sensibly with his health. Other circumstances of a distressing or disagreeable nature arose. The church of Rome was more prevalent at and about Cork than elsewhere; and at that period there pervaded the laity of that church a temper of angry spiritual zeal, which afterwards, in a great measure, subsided, under the influence of various causes, which we shall presently explain. The dean was placed occasionally in positions which were far from pleasing. Such was the occasion of the funeral which was interrupted in the city of Cork, in consequence of a standing order to the sexton of the church. We do not mean to enter on the question, and shall not lose space with further statement than our comment requires; and, as similar incidents occurred afterward in Dublin, we must dismiss both with the same remarks. We do not, in the slightest degree, mean to impute blame to the Roman Catholic priests or people on either of those distressing occasions; we

only repel all blame from the church. The law was explicit against any rites of the Roman church being performed in a Protestant church-yard. While stern, and taking the severest line of consistency in his public duties, the dean was tender-hearted and forgiving in private relations. Another instance of this will occur further on; but we must here insert a letter relative to a coolness with his friend, the Hon. George Knox.

LETTER TO MR PLUNKET.

"Jan. 12, 1815.

"MY DEAR PLUNKET,—You can testify for me that the feelings expressed in Knox's letter to you only correspond to those that I have long since entertained towards him. I can truly say that, even at a period so early as not to have allowed time for the remembrance of the unpleasant circumstances of our difference to have passed away, the predominant feeling in my mind was sorrow that any difference had ever occurred; and now, and for years back, it is, and has been, the only one I have been conscious of on that subject.

"I need not, of course, say with what satisfaction I embrace the offer of reconciliation. The recollection of our former cordial intercourse brings it home to my heart with the sincerest pleasure. I am grieved to find, by the same letter that announces what has been so gratifying to my mind, that his has been afflicted by circumstances of domestic distress. I sympathise with him most truly. Assure him of my best wishes and of my affectionate regard.—Always, my dear Plunket, yours most truly,

W. MAGEE."

In the year 1817, his family, while in Dublin, on their return from Cappagh, was visited by severe typhus fever; and, as his duties retained him in Cork, the extent of his suffering can only be conceived by those whose depth of family affections resemble what his were. At that time the dean was exercising his fortitude and humanity in attendance on the dying bed of Mr Trotter, the well known secretary of Mr Fox. This gentleman was now destitute of friends, and of the common necessities of life. The dean supplied his last wants, and nursed his last moments with the humanity of a man, and the charity of a Christian minister. He found him without a servant or nurse, and, to some extent, supplied the place of both, until he had succeeded in procuring proper persons about him, and had the melancholy task of closing his eyes at the last moment.

In the same year the dean was attacked by liver complaint, which had long, perhaps, been latent in his system, and, as is so likely to happen with men of his intense character of mind, had been allowed, imperceptibly, to gain strength in the unremitting pressure of occupation. Mrs Magee, whose strong intelligence had been improved by that tact and experience which careful and affectionate parents have so much the means of acquiring in disease, by her well directed care, now enabled her husband to rally under this insidious attack, but twelve years elapsed before it was ultimately conquered. The locality did not agree with her health, more than with that of the dean, and he began to feel that any change must be for the better, from a place where his health, and that of his beloved wife, were evidently sinking, and where his utility was painfully circumscribed.

The desired change did not fail to come. In 1819 he was promoted to the see of Raphoe. The circumstances immediately leading to this event are not important enough to detain us in this summary narrative. We shall only dwell on the more important or illustrative incidents. His character was at this time so universally known that his promotion had long been looked for in both countries; and from the prevalence of habits of extreme laxity among the rural clergy, considerable apprehensions of the enforcement of discipline, which would, it was anticipated, be a consequence, did not fail to be manifested on the report of his appointment. We cite an authority not likely to be mistaken. "The moment his appointment was ascertained every hound was dismissed and card-table banished. His well-known vigilance had travelled before him . . . his just sense of the importance of discipline, order, and method, added to his experience as a parish minister, combined to fit him for the immediate exercise of the episcopal functions with efficacy. He entered on his new station like one long accustomed to authority. He had himself learned, in subjection, to use the powers entrusted to him with firmness and gentleness." While he acted towards individual weakness and error with perfect charity, he stood forth against the prevalent vices and abuses with a degree of resolution and efficiency that, in the course of a little time, drew upon him no slight measure of contumely.

In other important respects, the state of the diocese was one of the utmost disorganisation; and as this was probably applicable to every part of the Irish church at the same period, it may be interesting to many to have a more detailed account. This we can give on the authority of the bishop, whose statement we extract from a private letter to the primate, dated 1820 :—"The plain truth, my lord, is, that discipline has been unknown in this diocese for full forty years. Of this I have found abundant proofs; and were not its clergy, in themselves, a well-disposed and respectable body of men, the confusion would be extreme. Respecting the records of the diocese, your grace will be surprised when I state, that there is not a single existing incumbent who has his title registered, and some have not possession of them and cannot find them. Some, I have reason to believe, have never read their assent and consent, or known that any such step was requisite. For seventeen years but four entries have been made in the registry book, &c. . . . Your grace will scarce believe me when I tell you, that on my first coming here, the registrar (——) declared he never saw a registry book, and that he did not believe there ever had been one for the diocese," &c. After a further statement, from which it appears, that a deputy-registrar had purloined the books, charged all fees, and made no entries, the bishop goes on :—"From this fellow I with great difficulty recovered the present registry book, and a preceding volume, the existence of which he steadily denied, until I brought such proof to bear, as took him by surprise, and compelled him to surrender them." This vicious condition of things, the bishop set himself to remedy, that he might protect his clergy from any consequence of deficient titles. He had also found similar disorder in the accounts of the charities, and exerted his well-known talents for business, to bring all into order. Among the disorders which he found

it necessary also to exert much firmness and vigilance upon, was a deficiency of curates. On this point, his efforts were incessant; and we find the remains of an active correspondence with the incumbents of the diocese, such as to make it plain how close and comprehensive was the intelligence and the care he bestowed on all. The same documents no less illustrate the considerate regard for individual rights and feelings which seems to have tempered all his actions. Among them, we have before us letters which minutely refer to the circumstances of his contest with one refractory and ill-advised clergyman.

In the more strictly spiritual concerns of the diocese, his care was not less alert, and far more effectual. It was the beginning of a great spiritual revolution, which had been for several years in slow preparation. The minds of numbers had been touched; but it had, under the divine blessing, rather originated from the teaching of individual clergymen than from the uniform ministry of the church. There was a wide diffusion of spiritual zeal, unresponded to, that seemed to find no fitting place, and threatened to overflow. The congregations appeared in advance of their teachers; and those of the teachers who pressed forward, appeared to be taking the lead of those who should have been their leaders. There was a delicate and difficult part to be taken. The slack and secularising temper of a large portion of the ministry was to be corrected, controlled, and enlightened, without administering to a popular *movement* (for such it was) which was rapidly assuming characters of a divergency from the soberness, humility, and charity of the Gospel; and that undisciplined zeal was to be reduced in the regular channels, without quenching its purer spirit, by simply clearing and enlarging those channels. The bishop saw that the time demanded a peculiarly sober and self-restraining vigilance. Beginning with the discipline of the rural clergy, he saw that nothing short of a zealous and spiritual ministry could be expected to diffuse regulated, equable, and general influences in the church; and in no other way, strictly administrative, was it open to a bishop to work effectually. Were he, for example, to place himself at the head of the evangelicals, he could only have had the influence of an individual, much abated by the general action of a somewhat unregulated zeal; the bishops would have been his opponents, and a secular ministry would have raised a full cry against him. For equally plain reasons, he could not take the opposite part, without uprooting the corn along with the tares. With great and strenuous labour he girded himself to his task, for which the time had come. Dr Magee was the originator of a reform in the church of Ireland similar to that achieved by Bishop Doyle in the Roman Catholic communion. He was the hinge of a great change, his moderate high churchmanship had nothing kindred to the religious life which followed, and yet it was the precursor of it.

His first care was to establish an intimate individual communication with every part of his diocese. With such a view, he made a tour of confirmations, in which he visited the clergy and the churches, and made himself acquainted with the neglect which long immunity had confirmed into custom. Irregularities in the mode of administering divine service were frequent, and were rectified by mild interposition. The bishop was sensible, that the circumstances which would appear

to justify such deviations are, in their nature, more obvious to common understandings than the general principle, which renders all such departures from the established rule so very dangerous. He corrected the error, and explained how essentially principles are endangered in the breach of rules. On this point, his sentiments will be found in his primary charge; and as an idea of conciliation lay very much at the root of the error, he exposes, in the same discourse—the practical absurdity of this most visionary of all delusions. Among the great leading rules which he applied himself with the most persevering zeal to enforce, was that of professional consistency in the maintenance of the character of ministers of the gospel message of salvation; he strongly reproved the conformity to the world, then so lamentably observable in those who but too much followed the multitude to do evil, instead of conducting them to the foot of the cross. On this subject, his first address in his primary visitation was most powerful, and, we have reason to know, produced great and lasting impressions, for which he had well prepared the way by those colloquial admonitions, in which he excelled all men. No description can, indeed, convey any adequate idea of the power which the simple and fervid eloquence of his style, in private conversation, possessed over the hearer; and, as it was, under Providence, a main, though not so observed an instrument of his ministration, it may be desirable to possess some testimony of its character and power.

We found no difficulty in recalling deep impressions, made by the clear, easy, and uninterrupted flow of language, at the same time copious, forcible, and select; the mild energy, the easy and graceful entrance on the topic, and the striking combination of familiarity, with impressive earnestness of purpose. The occasions were, indeed, slight—an official communication or reproof, or one of those digressions from the book matter of a lecture, which an overflow of information, and a communicative temper, lead to. Such were the powers now, at the period of our narrative, brought into efficient action, among the rural parishes of Raphoe; exhorting, encouraging, reproofing, and persuading, with a zeal and diligent intelligence which pervaded every spot. Of its effects, no reader who has considerably read the foregoing pages can entertain a doubt or form a low estimate. One anecdote, illustrative of his strenuous activity, and of the gentle temper in which he exerted an effective control, must conclude this portion of his history. It was his habit to visit every part of the diocese, and, from the nature of the country, he was often compelled to ride through wild and solitary districts. But his Sunday visits were most commonly to those churches which lay within a ride of his dwelling, on which occasions he was generally an unexpected visitor. On one of those occasions, he found a closed church, and no appearance of Sunday preparation. He sent for the sexton, who came presently, "Why does not the bell toll?" was the bishop's question. "The clergyman's away, sir," was the reply. "Will *you* do your duty?" "No use, sir; no person to do the duty." "Do as I desire you." The sexton shrugged his shoulders, looked askance at the peremptory stranger, and went reluctantly to his task. The bell soon brought a goodly congregation, and the strange gentleman performed the duty of the day, called for the preacher's book,

entered his signature, and quietly rode off. When the parson returned, he soon heard of the incident, and, doubtless, with no idle curiosity, called for the preacher's book, in which he found the entry "W. Raphoe." Seriously alarmed, he repaired to the bishop, meditating, perhaps, some lame exculpation by the way, and anticipating a severe rebuke. He was kindly received, not a word on the unpleasant subject spoken, and he was invited to dine. The bishop knew that he had done enough, and did not even mention the subject to his family. It was spread by the clergyman himself; and the first intimation the family received of the incident was on learning that the bishop was called "Mr H ——'s curate," among the clergy. We may add, that, while in Raphoe, he practised the most liberal hospitality towards his clergy, and had apartments in his palace always ready. Once a-week, according to episcopal law and usage, he kept open table for them.

The following letter shows that the bishop was still consulted on the affairs of Trinity College, and is in itself too amusing to be omitted, although of course we suppress names:—

LETTER FROM A SENIOR FELLOW.

"MY DEAR LORD,—I hope you will not think me selfish or conceited on account of what I am just going to write. A second vacancy on the Episcopal Bench has just occurred by the death of the Bishop of Cloyne, and E—— has sailed for England, deputed by the Board,—his pretence an address of congratulation or condolence—his purpose to fish for one of the bishoprics. Before he sailed, he cried *Peccavi* to Plunket, of which circumstance no doubt he will make a merit with the ministry; and this added to there being two vacancies, may possibly give him a chance. Now I am afraid you will think me presuming in what I am going to say; but I give you my word it never came into my own head, but has just been suggested privately to me by two of my friends, S—— and P——, who have each separately come to me to recommend my taking (S—— advised and P—— begged, but as S—— spoke confidentially and is a hot fellow, I would not wish his name to be mentioned for fear of offending him) out the degree of D.D., this time not to let that want interfere with my pretensions. Were poor Davenport well, I should on no account put myself into competition with him, to whom I think every one in this place was inferior in character as to talent and integrity combined; but the question is, he being out of the way, who should succeed to the provostship. The persons you know generally talked of are M——, G——, L——, all three, between ourselves, *unprincipled jobbers*. K—— is also spoken of through the interest of J——, and that empty creature H—— has actually followed the provost to England on the aforesaid deputation. By this time you may guess the drift of my letter, which, upon my word, I would be ashamed of, even in thought to myself, were Davenport qualified for the post. But as to the others, if integrity and attention to collegiate discipline are to be brought into consideration as well as talent, I don't see to which of them I need shrink from being compared with. After you have laughed at this *modest* observation of mine, consider, I beg of you, whether you can do anything for me at the other side of the water, or whether you think the thing at all possible, and the idea not altogether

ridiculous. I should much rather the opportunity were to occur a few years onwards, and after I had given some proof to the public that I was not totally destitute of talent; but if I miss the present I may never get such an opportunity again. I know,—if the thing be at all practicable,—your friendly disposition to do me every service in your power and to set me in the right way how I am to proceed. I know if I am mentioned that E—— will do everything he can against me. In the first place, he would hint I was not orthodox, perhaps a Calvinist, which is a lie. In the next place, he would hint, if he had an opportunity, that I am a rebel on account of my speech last election; but this every one who knows me could equally declare to be a lie; and after the heat of the election was over, I was sorry for having said anything that could be considered as disrespectful to any branch of the royal family, which I never would have done had I deliberately prepared a speech beforehand; but the fact is, I got up on the spur of the moment, actuated with no other feeling but indignation at the dirty scene laid open before me, my blood boiling with fury at such a frog as Croker puffing himself into comparison with Plunket's gigantic character for both talent and public virtue, and to dwindle the frog into his natural size was all I thought of at the moment. I have not said a word to Plunket on the subject. Now that he is so busily engaged about his own business it would be selfish in me to obtrude my concerns on him, though I am in hopes he will have very little trouble this time. Owing to his own honourable conduct in parliament, the party that had been formed here against him, and had been yearly gaining strength by a corrupt election of scholars, is now completely broken down. What a glorious issue for him to own this victory entirely to himself, and to his own noble conduct in parliament. However, there is a fragment of the party still together, on whom no generous feeling can operate, who are 'showing their teeth when they can't bite,' and setting up North as their cat's paw. L——, with his two creatures S—— and G——, and M'D——, and as L—— is restrained by no principle (as I well know) in his voting for scholars, this party is not to be entirely overlooked, but must be watched. I had just written this far, when Plunket called on me to tell me that North had signified to him that he would give him no further trouble, so P—— walks over the course. Had I time I think I would have spoken to him on the subject of this letter; but he was off like a shot, and said he had not a moment to stay. Perhaps it is better for me to get your opinion first, and if you think anything can be done, you can communicate with P—— on the point more effectually than I could. If you think otherwise, I shall drop it."*

We must here omit much interesting matter;† to devote some fair proportion of our pages to his Dublin administration. We shall, therefore, summarily observe that, during the two years and a half of his occupation of Raphoe, he effected great and salutary changes; and that it was his undeviating study and labour to fulfil his office according to

* MS. letter in our possession.

† Our materials afford interesting information on his able and successful management of the schools, and the very striking and instructive results in the instances which came under the immediate management of himself, and of his own family.



the instructions of the apostle. A spirit like his must have been called for a larger sphere of action, and such was the event. It was an event unlooked for and undesired. In Raphoe, he had the gratification to feel the rapid success of his ministration—to see piety increased and diffused—and the efficacy of a bounteous attention to the happiness and improvement of every class and sect show itself in the advancement of the town and its vicinity in comfort and order. Here, too, his health had become restored, and he found enjoyment in the society of many talented and estimable friends, the well-known companions of his academic life. Stopford, Maturin, and the Usshers, who had been in his own time fellows, renewed their old habits with him; and “it was really cheering,” writes Mrs Hunter, “to see the glow of enjoyment on his intelligent countenance, as he conversed upon former times, or engaged in the deep and important topics of eternal interest.” The bishop also, here, as afterwards in Dublin, collected about him a circle of young men of piety, who may be regarded as the beginning of the race of clergymen who were to constitute a new and improved state of the church. And though, in the beginning, he found some cause for vexation among the clergy, this, too, began to pass away, and he was generally looked on amongst them with a sentiment of veneration. Upon the whole, his intercourse among them approached more nearly a parental and filial character than is, or can be often realised, until bishops shall be more uniformly chosen for the same clear superiority of every qualification.

In 1821, George IV., it will be remembered, paid his visit to Dublin. Among the earliest wishes his majesty expressed, was his desire to hear the author of the discourses on the atonement. The king, if not a religious man was an intellectual; and even King Herod, to whom we would not however compare his majesty, had a religious curiosity. It was no doubt, however, more than a courtly form that he should express his desire to hear one who was then admitted to stand at the head of theological literature in both countries, and not less high as a preacher. The bishop received but one day's notice,* and accordingly prepared at some disadvantage. He took for his text, “What must I do to be saved?” and treated the question, equally momentous to kings and subjects, without forgetting that he stood as the messenger of Christ, and under the roof and presence of the King of kings. The king was struck with the power of the preacher, and not less, perhaps, with a bold departure from a bad custom. Such occasions had been most posterously considered fit for an unseasonable display of loyalty; and a bold and simple declaration of the gospel seemed contrasted strongly with strains of that idolatrous adulation to earthly ears which his majesty's good taste must have despised as unmeaning and out of place. As the bishop proceeded, the king rose, and coming forward to the front of his pew, appeared to be under a deep impression. When all was over, he eagerly expressed his feelings, and emphatically desired that the sermon should be printed. When this request was conveyed to the bishop, he replied that, having been suddenly called on, he had collected the matter of his discourse from a series of discourses on the

* The correspondence is in our possession.

subject which he was preparing for publication—a design which would be interfered with by printing the discourse which he had preached. In his anxiety to do honour to the bishop, the king proposed to make him dean of the castle chapel. The bishop pleaded the distance of his see, to which the king replied, “We can bring you nearer,”—a saying then supposed to refer to the see of Meath, to which it had been long understood that the bishop was to be the next appointed.

In the spring of 1822, while the bishop was in town, as dean of the castle chapel, the archbishop of Cashel died. He was immediately offered the appointment, which he unhesitatingly declined. He was content with Raphoe, and would not change for mere advancement. While, however, he was engaged in conversation with the marquis Wellesley, an express came in from London. The bishop was about to withdraw, but the marquis said, “Stay, my lord, there may be something you may like to hear.” The dispatches were opened; they announced the death of primate Steuart, and contained these words—“The king wished to appoint Dr Magee, bishop of Raphoe, to the primacy; but I think your excellency will agree with me, that it is better to do what is useful than brilliant; and that lord J. G. Beresford, archbishop of Dublin, shall be appointed to the primacy, and Dr Magee be appointed to succeed his grace.” The bishop assented, and on this understanding the conversation terminated, and the bishop was requested to announce the intended changes to the personages concerned. Another change of counsels had, in the meantime, occurred. At a late hour of night an express had reached the castle, and the bishop was requested to attend. He complied, and found the marquis in his night-gown and slippers. Lord Liverpool suggested a fear that it might be unsafe to place Dr Magee in Dublin, on account of his connection with the university, and the known influence he possessed with that body; that therefore it might be wiser to carry out the king’s original suggestion, and make him primate. To this proposal, the bishop, regardless of the advanced dignity and emolument, but wounded by the implication of distrust, answered, “My lord, if I am not considered worthy of confidence, allow me to remain where I am, I desire not to change.” “Well, well, my lord,” replied the marquis, “forget what has passed, and let the former arrangement be pursued.”

The change was one to which, had he merely consulted his taste and inclination, Dr Magee would not have acceded. The entire circumstances connected with Raphoe had been satisfactory to all his wishes; with a few exceptions the clergy had shown themselves amenable to his discipline, and ready to second his efforts for the spiritual renovation of the church. Here, too, he was surrounded by a circle of friends, and had some prospects of attaining that studious leisure necessary for the completion of the extensive works to which he felt pledged. To all his family the change was still more the subject of regret. But there was one motive which, to the mind of the bishop, was enough to outweigh all earthly considerations. He now, more fully than at first, was aware of the necessity of a decisive course of reform, and Dublin, while it would give him increased authority to effect this great object, was also the place where a governing and controlling hand was most required.

The diocese of Dublin had fallen into much disorder; a lax discipline, together with other influences already described, had co-operated with the corruptions of a gay metropolis to secularise the clergy; while a strong reaction, which had set in among different circles of the laity, threatened to ramify into all sorts of irregular forms of spiritual dogmatism. Deprived of their regular teachers, the congregations began to be agitated by opinion: the most profound and difficult questions were introduced as subjects of tea-table discussion, and not considered too difficult for young ladies to decide. As is usual when unauthorised teachers come into the church, the most fluent talkers and the least scrupulous thinkers took the lead; and enthusiasm, which loves the mystical, threw aside the plain and simple elements of the gospel to find food for zeal not according to knowledge in every point in which a question or a difficulty could be found. The more right-minded and faithful of the pastors found themselves led and driven by the flocks committed to their care; while the carnal and self-seeking minister treated them with a mistaken scorn. The rural clergy of the diocese had in several instances allowed their benefices to grow into perfect sinecures, and divested themselves of every concern but their farms. The fact was, that for twenty years there had, properly speaking, been no bishop, as archbishop Cleaver had been afflicted by a disqualifying disease; and his immediate successor had hardly taken possession when he was removed to Armagh.

It was a season of vast movement in and about the church. The religious excitement described above was evidently a rich vegetation of Christianity which demanded the care and guidance of a kindly yet firm and delicate hand. The bishops, many of them not chosen for their spiritual qualifications, and prejudiced against all that wore the aspect of change, turned away from the emergency, and did not at once perceive the true line of conduct which the time required. They looked too exclusively to the evil of irregularities, and suffered others to take the lead in drawing the good results. The position was, it is true, difficult; and it is their excuse that they were not equal to it. A man of genius, unbending resolution, sound discrimination, and uncompromising fidelity, was wanting to mediate among conflicting forces: to awaken the slumbering conscience of some, and to moderate and satisfy the excitement of many.

One effect of the polemical disputes was, that the assertion that the Bible was suppressed on one side, and its denial upon the other, led to the circulation of the Douay Testament among the Roman Catholics of Ireland.

The archbishop's conduct in this peculiar conjuncture was the most effectual that could be applied: he encouraged the discussion of which he most probably discerned the remote effects. More he had not within his power without placing himself in opposition to the Bench of Bishops, who looked on the proceeding with a regard to secular expediences. A fear of causing useless exasperation was the justification of those who held aloof. The strong disapproval of such discussions by bishop Doyle, who has written very sensibly on the subject, probably led to an impression that his side was receiving real injury, and that it was a duty to press on the attack. The archbishop looked with more

than passive approbation upon the growth of discussion, considering that it was the only human instrumentality for the establishment of truth. It has been always (and on very just grounds) the disposition of our prelates to discourage strong movements among the clergy, knowing well the temper of man towards extreme courses. But the archbishop thought he discerned an exception in this controversy. He was not, therefore, content to afford a mere tacit sanction, but resolved upon an active part: he directed that sermons should be preached for the purpose from all the pulpits in town, and showed the example himself.

In his primary charge, the archbishop seems to have left no doubt of his course of action. A great outcry was raised by his enemies; nor was he treated with much fairness by his natural supporters, when, on this occasion, he described to the assembled clergy of his diocese the position in which the church then stood, in order that he might explain the course of conduct they were bound to pursue. He delivered a strong sentence, which, as a two-edged sword, wounded both Romans and dissenters—a sentence of which the prudence might be questioned in the House of Lords, or in a work written for the public at large; not so much for the matter as for the pointed manner. But from a prelate to the body of his own clergy, it was not more in matter, or different in manner from what was naturally to be expected. It was on this occasion, that following his usual inclination to antithesis, he spoke of “a church without a religion, and a religion without a church.” He considered, that notwithstanding a few very eminent Christian teachers, there was yet much of that secularity which loves to conciliate the multitude by the tone of false liberality. But on this occasion the popular character of the archbishop weighed against him; it brought multitudes to listen, and gave something more than their due publicity to his words. It has always been a part of the policy of those who use abusive language to resent and denounce the slightest hint of discourteous import from those they seek to victimise. English statesmen, who were desirous of pursuing a policy of conciliation, were displeased to find an archbishop dealing in fire rather than in the cold water proper to his office; and a terrible opponent was raised up to him in J. K. L., whose vindication of the civil and religious principles of the Irish Catholics was a severe counterblow. The archbishop, however, was regardless, and followed the course which he thought the time called for, and his duty enjoined. We may mention here, to avoid reverting to the subject, that a few years after, when considerable progress had been made in what was called the Second Reformation by the magniloquent, and not a few converts were gained, the archbishop came forward openly to countenance and sanction this result by a sermon in Christ Church Cathedral, on the occasion of a clergyman of the Roman Catholic Church with several others appearing to change their religion. The cathedral was on this occasion crowded to excess, by members of both persuasions, and the discourse was founded on 1 Cor. iii. 11, “Other foundation can no man lay than that is laid, which is Jesus Christ.” In discussing the subject thus taken, he showed a discriminating sense of the mixed character of his congregation by the line he adopted; putting forward those views of doctrine and discipline in which the plainest points of transition might be found

from the Roman to the Anglican Church. He told his audience that "the Scripture alone is to constitute that rule whereby we are to walk—the Scripture rightly and soundly interpreted. This is to form the rule worthy of a rational being, subject to a provincial government, inasmuch as it secures to us, at the same time, the guidance of those two great lights which our Heavenly Father has graciously placed in the moral firmament for our direction,—the lights of revelation and of reason,—of which neither was designed to supersede the other; much less was it ever intended by Him who is the Father of these lights, that we should abdicate the benefits of both. We are neither with the Socinian to enslave Revelation to reason; nor yet with the enthusiast to reject reason in judging of Revelation; and least of all, are we with the followers of the Church of Rome, to close our eyes against the light both of one and the other. But we are, by the sober use of a cautious and well-informed reason, to authenticate and interpret the word of Revelation. We are, in truth, to govern ourselves by the principle on which our Reformed faith has been erected; we are to build on that foundation, which we are told is the only true foundation which can be laid—the foundation of Jesus Christ." He then proceeded to endeavour to prove that this foundation is only to be found in the teaching of the Scriptures.

We cannot enter upon many of the discussions and controversies concerning which the archbishop became much occupied, their interest having in a great measure passed away.

Among the incidents which occurred to give the archbishop much trouble in the early part of his administration, there was one, apparently trivial in its origin, which led to much calumnious animadversion; and which may be selected as very well illustrating the unfair spirit in which he was then assailed. A Mr Taylor, one of the assistants in a Mr Jones's academy, being in holy orders, was engaged by the incumbent of Rathfarnham to officiate for him during his absence. It quickly became apparent to the congregation that Mr Taylor's discourses were substantially inconsistent with a belief in revealed religion. Representations had been made in consequence to Dr Magee, while yet bishop of Raphoe, to seek his interposition, by persons not likely to be mistaken in such a matter. As the cause of complaint was renewed, at the period of his accession to the see, he immediately took steps to ascertain the fact, and was satisfied of the truth of the complaint. Mr Taylor was instantly superseded and summoned before the archbishop. He attended; and a conversation ensued, which is strangely misrepresented by Mr Taylor in his pamphlet, published immediately after. Professing to give an accurate report of a dialogue which, according to his statement, could not occupy thirty seconds, he afterwards states that it took up ten minutes. A statement, not only inconsistent with the tone of violent interruption ascribed to the archbishop, but with the actual matter of Taylor's circumstantial relation of minute particulars. That the archbishop appeared summary and authoritative on the occasion is very likely,—he probably wished to avoid charging Taylor with Deism, and Taylor misconceived his motive; but this eccentric and wrong-headed young man also, perhaps unconsciously, used disrespectful language, and we know not why such

conduct should be complacently taken by one who was in the actual exercise of a judicial function. And we must add, that the language ascribed by Mr Taylor to the archbishop is wholly inconsistent with his mind and character, while, as quickly became apparent, misrepresentation was an essential of Mr Taylor's. What we mean is, that it very remarkably appears from the substance of the same pamphlet, in which he professes to give a precise account of the entire transaction. Taking up the ground of a Christian minister, wrongfully interrupted in the lawful exercise of his calling, he concludes his statement of the circumstances by a statement, in the broadest and most unequivocal language, of opinions which amounted to the plainest assertion of those tenets known under the name of Deism,—involving a denial of Christianity in any sense not wholly nugatory; thus fully vindicating in every respect the conduct against which his book was professedly published. This did not save the archbishop from the vituperation of the hostile portion of the press. His bigotry and persecuting temper were assailed for excluding a professed infidel from the pulpit, of which it was his grace's most especial duty and essential obligation to guard the purity. Another point of Mr Taylor's grievance, for a while fiercely clamoured about, was his exclusion from Nutgrove, in consequence of the previous proceeding. On this point we have to mention, that the archbishop remonstrated with Mr Jones, and in a letter expressed his opinion that Mr Taylor ought not to be dismissed from the school simply because he thought fit to exclude him from the pulpit on grounds of diocesan regulation. The very humanity of the archbishop's line of conduct was seized on as a topic of abuse; unwilling to brand the unfortunate young man with the infamy of his real offence, he took the more questionable ground of jurisdiction. Had the matter gone no further, it would have left the question in an unfortunate position. Mr Taylor's pamphlet, which contained the most plain self-exposure, did not circulate to the extent of the misrepresentations, which were put forward with industry. Besides a considerable section of the press, there was a noisy and querulous party then up in arms against the constraints and rebukes of authority. The archbishop was proclaimed as an austere disciplinarian, and this incident was trumpeted as a high act of arbitrary power. Mr Taylor himself did not leave the matter long to the babble of paragraphs and tea-tables. Confident in the presumption and fallacy of his own self-confident temper and heated intellect, he resolved on a decided course; partly with a view to the assertion of his tenets, and more with a vindictive feeling, he engaged the theatre in Fishamble Street, and gave lectures to a motley concourse, attracted by curiosity, and perhaps in some degree by a love of fair play. In the disquisitions which he delivered, he took the ordinary well-known ground of those Deists who endeavour to reduce Christianity into a system of moral philosophy, and denied the fact and necessity of Revelation. In the course of his lecture, he proceeded so far in the assertion of the pernicious and absurd dogmas of the several deistical schools, with so little regard to consequences, inconsistencies, and contradictions, that the surprise and indignation of his motley audience was excited, and the tumult grew until the proprietor of the theatre saw the necessity of interfering for the safety of his property. It is to be added,

that this scandalous scene occurred upon a Sunday, and the interruption he met is the more indicative of the extreme character of his dogmas, as the more respectable part of the community was not likely to have been there. During the whole of his outrageous proceedings, which continued for many months, Mr Taylor continued writing letters and memorials to the archbishop; among these there is one in which he entirely retracts the statement of facts contained in his pamphlet, which he admits to be rash and unwarrantable, with a curious disregard to the utter want of truth he thus laid bare. Meanwhile he continued, with a perseverance that looks like insanity, to press his admission to the duties of his sacred profession; and what is equally strange, he composed a petition to the House of Commons, in which he at the same time insisted at some length on his infidel tenets, and complained of the grievous injury of being excluded from the functions of a Christian teacher. These facts might well be dismissed as the eccentricities of a madman, were it not that even this mingled tissue of blasphemy and folly did not fail to find its appropriate organs in parliament. An honourable member got up to read and back the prayer of a petition which denounced the Christian religion, spoke of its founder as an impostor, and abused its prelates under the appellation of muftis. The seasonable opportunity was thus afforded to stigmatise the cruelty and bigotry of a prelate who had dared to set up the narrow rules of his profession against those larger laws of universal toleration, which distinguish our illustrious legislature, and that justice to which even the Adversary of God would not have applied in vain. In the meantime, Mr Taylor, honourably desirous to justify his parliamentary advocates, and relying on the philosophic temper of London literature, began a course of lectures, in which he delivered large commentaries on the text of Toland and Chubb, and Tom Paine, &c., divesting them of the thin disguises with which these more artful infidels had endeavoured to win souls from God. On three successive Sundays he was listened to by assemblies which were not unfriendly to his design, but were disgusted by the inadvertences which disgraced the cause of deism, and the indecencies which outraged the conventions of decorum. He was found too indiscreet and daring even for the libertinism of the mighty Babel, and there was no one to stand up in his behalf when he was suppressed by the civil authorities. We trust this lengthened narration of an incident which might seem trifling, may be excused. It is here so far important, as it fairly exemplifies the factious temper of which the archbishop was then the object.

The revenues of the see of Dublin are rated at £7000 a-year. Of this income the archbishop appropriated £2000 for charitable and beneficent purposes. He contributed freely to the maintenance of a useful and efficient ministry, allowing £100 a-year to several curates, and contributing in several instances in which the incumbent of a parish could not well afford the curate's salary. We are, indeed, from the correspondence and various documents in our possession, enabled to state the details of numerous proposals for the most useful designs of benevolence, of all of which the basis was a large subscription from the proposer.

Among the expedients which he adopted for the furtherance of his

main design, of raising a faithful and effective ministry in the Church, a system of the most careful and searching examination of the candidates for holy orders was foremost. This, indeed, was the most needful preliminary, from the want of which the main defects and abuses of the previous century had originated. It was the severe and merited reproach of Cowper to the English prelates, that they were not careful enough in this respect, not to lay their hands on heads "that could not teach, and would not learn." The archbishop promptly set himself to repair this evil, and was ably followed by other prelates; and the university, always prompt to take its place in the foremost advance of every improvement, expanded the theological portion of its system, and instituted courses of reading, which made the requisitions of the bishops far from impracticable. In the latter years of the immediately preceding period, a religious movement in society had brought forth, under Providence, an improved disposition in the candidates for orders, and, in consequence, they came with a better preparation than might otherwise have been presumed. But there yet existed a vicious system, and it was always easy for every sort of incapacity to find its way into the Church. And whatever might have been the wish of the bishop, there did not exist in several dioceses either the learning or talent for the application of any adequate tests. The archbishop saw and acted upon the necessity of a severe and strict course of trial; he engaged the best and ablest scholars in Trinity College to examine the candidates who came to him for orders. Three days were set apart for this examination; he took his place at a small table in the circle, and took notes of the answering, from which, on the fourth day, which he reserved for himself, he sifted the candidates severally, as his previous observation directed. It was with a deep sense of its future value that the archbishop contemplated his work; it imparted always a benign and happy cheerfulness to his countenance and manner, at the end of the four days, when all the candidates for holy orders had pleased him by their intellectual and spiritual preparation. It was the thankful anticipation of success in the highest cause.

The archbishop's conduct was in general fairly appreciated by the clergy of his diocese, and found a very general spirit of co-operation; though a few survivors of an elder school, a few men of secular temper and latitudinarian opinions, felt and expressed offence at a course of procedure which was felt to be inconvenient. He was alert in visiting his churches, and he sometimes stumbled unseasonably on a rural church when the incumbent was unprepared to preach. He was slow to admit the apology of no congregation, as he had but too often found reason to impute this evil to neglect.

Another cause of more considerable embarrassment and anxiety arose from a state of things to which we have already adverted. The religion of the Protestant crowd took a turn of enthusiasm, and with the universal tendency of enthusiasm rushed into the depths of theological metaphysics. The doctrine of election became the favoured doctrine, and was interpreted in disregard of the simpler and more practical doctrines of the New Testament.

It was the same community that was awaking from the low prudential morality of the previous generation that was betrayed into

the depths of the doctrine of election. The consequence was, that a fatal confusion took place between the two. The doctrine of the cross was confounded with the mystical doctrine of Calvinistic election. One party denounced everything beyond the sermon on the Mount as Calvinism; and the aggregate of the so-called religious world giving, as usual with human reason, the predominance to the deep and difficult, confirmed the assumption. With one section of society, to be a scriptural Christian was to be a Calvinist: with the religious, to reject their view of election was to reject the gospel. To this, other minor theories arose on every side:—nice questions, on the nature of Christ, were proposed and commonly discussed by the most ignorant persons with the least conceivable application of reason.

The bishops seeing, as they could not fail to see, these disorderly movements—but not as clearly seeing the spirit which really troubled the stagnant waters of the Church—showed a very natural, but not a very enlightened, inclination to direct their authority and influence for their suppression. It became, in consequence, a matter of some difficulty for a really religious young man to obtain orders; and it became with many of them a rule to refuse to ordain any one professing what were called Evangelical opinions.

The archbishop thought differently: he saw these demonstrations in their true light. He believed he recognised the hand of God, and knew that all the earnest devotion, the large mixture of genuine faith working by love, was not to fall to the ground; and though his own views were not at all identical with those called Evangelical, he not only did not reject, but even preferred those young men who held them. He saw that they had in them all the zeal that was then to be found in the Church, and that they had at least the spirit of true religion.

Governed by these views, the archbishop, in his endeavours to correct doctrine and enforce discipline, did not fail to encourage and protect genuine piety, without which the Church, with its doctrinal system, would be no more than a “whited sepulchre.” And when he could not open the pulpit, his hand and heart were never shut. The pious separatist found a seat at his table, and found his zeal seconded and his charity reflected. Kelly the Christian lyrist was there, and Matthias; and it was to the instructive discussion of points of difference that the return to the Church of the latter, an able preacher and genuine Christian, was due.

We shall not here go at length into the question respecting the views that governed the archbishop, in common with other prelates and eminent divines, towards the Bible Society. It may be here enough to state the principles out of which their dissent arose. On one side it was manifestly a great instrumentality for the propagation of the gospel; it was, therefore, to be met without opposition, lest the hand of providence might be resisted; neither was it possible for a faithful servant of God to look with indifference on some of its operations. But there was at the same time in its constitution, and manifested in some of its working, that which rendered it more than doubtful how far a prelate of the Church should take a part in it. It was considered that the enemies of the Establishment availed themselves of its instrumentality for purposes

hostile to its liturgy and articles. That while the members of the Irish Church adhered to the adopted rule, to circulate the Bible without note or comment, they took care to circulate such tracts along with it as were calculated to render the whole subservient to objects which no churchman could conscientiously recognise. But much unqualified good was manifestly to be expected; and the Rotunda meetings brought together many of the best and ablest Christians of every Protestant sect. The archbishop was also deeply sensible of a truth which must always be felt to apply in the mixed workings of all earthly concerns,—that all must finally work for good, and that whatever be the complexion of human designs the purposes of the Supreme must alone be worked out in the end. As to the Bible Society, it was an association of good men for good purposes; but among them there existed large differences as to what was good. The archbishop, while he felt a deep interest in all the proceedings, and rejoiced at much that was good, did not consider it consistent with his views of his duty to take any direct part. He has left on record the description and the motives of his own conduct, in his evidence in the House of Lords' committee, to which we refer the reader. To one, the Reformation Society, he gave his direct countenance, and took the strongest interest in its proceedings. He was wont to say that its very name was pleasant to him,—that there was in it no ambiguity, no doubtful or expedient designation under which persons of different religious or political designs could shelter." He took the chair at its first meeting in the great room of the Rotunda, and his presence was greeted with enthusiasm by upwards of 2000 persons by whom the room was filled.

During the first six years from his elevation to Dublin his health continued very good. But the multiplicity of demands upon his time allowed no leisure for the prosecution of his extensive literary projects. His vast collections of materials and accumulated notes, the produce of years of extensive research and active thought, lay neglected. He was meanwhile not only severely pressed by the weight of his episcopal duties, and by the many subjects of anxious interest to which we have adverted in the foregoing pages, he had also to cope with the official authorities with whom his station placed him in connection. His politics had given disappointment to the whigs, who, having considered him to be of those views which the latitudinarian world is pleased to term liberal, were much mortified to discover that he attached any importance whatever to the interests of the Christian Church, and that he gravely insisted on the principles of religion in opposition to their notions of temporal expediency. In consequence, some of his friends were cooled, and others turned against him. It was, they admitted, very laudable to show his powers by a clever book against the enemies of Christianity, but it was no light matter, they thought, to obtrude such interests upon the weighty concerns of party. Some thought it must be pride, some prejudice; and others could only account for so much gratuitous zeal by the suspicion of incipient madness. It could not be for a moment imagined by the keen-witted traffickers of office, that so alert and able a man of business could be sincere in such indiscreet and unworldly notions. It was impossible for them to see what he could expect to get, or who was to pay him.

It was also observed by many sensible persons, that having a very

large family, three sons and two sons-in-law in the Church, all of them more or less distinguished for zeal and efficiency—some eminently so—he neglected the opportunities which his patronage afforded to provide for them. To his sons he gave so little that it was obvious he could not have done less. And he was nine years an archbishop before their labours and their social advantages had secured for them the means of supporting their families. It at last, of course, happened that others who wished to please the archbishop, and who had set a just value on the conduct of these good men and devoted ministers, took pleasure in advancing their interests.

The archbishop uniformly refused to solicit patronage for any one; and on one occasion, when he was much importuned by a gentleman whom he was unwilling to refuse, he settled upon him an annuity equivalent to the place he was begged to solicit.

In 1825 he was, by the will of providence, visited with an affliction which clouded and eventually shortened the remainder of his days,—this was the death of his wife. From this affliction the archbishop never rallied. "Old age seemed to fall upon him" instantaneously; and were it not that his mind was sustained by his firm principles, and by the spirit of a still holier love, he would hardly have ever again gone forth from his house of mourning. But while the awful stroke told with deadly effect upon his body, he did not for a moment forget his high and bounden duty, but with the gentle sternness of a firm and steady Christian under tribulation, he reminded his children of the duties which lay upon them, and recommended the conduct which would, he said, have been the wish and counsel of her who had departed from them.

The proceedings of the legislature became at the same time a source of the most painful anxiety to the earnest spirit of the archbishop. He was deeply alive to the revolutionary tendency of the time, and saw that the Emancipation measure, and the Reform Bill must, when fully carried into effect, bring with them momentous changes, all of which were not likely to be for good.

The course which the archbishop felt it his duty to adopt at this time was one not only tending to alienate friends and to elicit hostility in the circle of his former associates, and among the leading political men of the hour,—it also made him, for a time, the object of animosity among the lower ranks, from whom he began to receive occasional insults in the streets. Of these we recollect several instances, in all of which the calm and dignified composure and firmness of the archbishop were remarkably shown; and, on some occasions, the effect which they had in repressing the turbulence of the crowded street was no less worthy of remark.

In 1825 he was summoned to give his evidence before the select committee of the House of Lords on the state of Ireland. The evidence which he gave on the occasion was published: it offers the amplest views of his opinions on all the topics of ecclesiastical policy to which we have had occasion to advert; and as, together with his charges, we have mainly referred to it as the expositor of his motives of action, and of his general system of Church administration, we shall not dwell upon it more specially. We may observe that it is full of the best historical

matter, and of the clearest and most authentic details of the state of the Church. Of the various controverted questions respecting Ireland, then agitated in political circles, the reader may also find explanatory notices more satisfactory than he will be likely to find elsewhere.

It was believed that his health suffered from his stay in London. Towns were generally hurtful to his bodily health; and we should imagine that the fret and labour of his attendance on parliament was little suited to his strength. He was one day taken so ill in the House, as to cause a day's interruption. He met with some insolent treatment from a few Radical Peers, who questioned him in a style not more discourteous than ignorant. Such conduct he bore with the most perfect composure, and afterwards observed, "Thank God I never felt even tempted to lose temper." The general impression made by his whole bearing and communications was answerable to the high expectation which had been entertained from his character;—an impression of the more importance, because a rumour was at the time propagated by his enemies that his intellect was beginning to break down,—a mischievous calumny, often renewed with as little foundation.

The following letter from Mr Wilberforce quotes an expression of the archbishop's, showing the painfulness of the ordeal which he underwent in these examinations.

"Nr UXBRIDGE, May 20th, 1825.

"MY DEAR LORD.—I have been from day to day hoping for the pleasure of a line from you with the greater longing from the idea of its announcing the still greater pleasure of a visit. I am too well aware, however, of the innumerable claims on the time that London must supply independently of the *dissecting-rooms*, as you so well describe them, not to be able to account for your Grace's silence. Forgive my requesting one ray of light you may be able to cast on the probable time of your Grace's kind visit, because I have had other engagements kept in suspense awaiting your Grace's superior claims. Can you judge, my Lord, whether you are likely to be able to favour us with a visit any day in next week or before Friday in it. In short any information your Grace can give me will be a great convenience. I truly hope that after the kind expectation your Grace has created, you will not ultimately disappoint us.—I remain always with cordial respect and regard. My dear Lord, Your Grace's obliged and faithful servant,

"W. WILBERFORCE.

"HIS GRACE, THE ARCHBISHOP OF DUBLIN.

"P.S.—Could your Grace spend a quiet Sunday with us in our Cottage (Saturday, of course), and honour Iver Church and its excellent pastor, Mr Ward, with a sermon to-morrow, and Sunday se'nnight?"

In 1827 he took a summer residence in the county Wicklow, probably in the hope of obtaining strength from the repose and pure air, and from the scenic influence of that delightful county. But the intense anxieties of a mind wholly engrossed by the cares of his high station of duty accompanied him: the headlong tendencies which were beginning to manifest themselves in the legislature, and the dangers

which he thought menaced religion, disquieted the retirement of one who might as easily leave himself behind as his care for the good of souls and the stability of the church.

This year he succeeded with much difficulty in persuading the Irish bishops to join in a petition to the king, that he would not violate his coronation oath by assenting to the Emancipation Act. He was apprised by an eminent physician that a journey to London to present this would seriously endanger his life. He was at the time confined to his chamber, and subject to a debilitating course of medical treatment; but he would not be dissuaded from what he regarded the service of his Master by any consideration, and left his room to travel to London. Happily the journey had a reviving effect, such as, doubtless, is generally incidental to persons of much activity of mind when relieved from the suspense of inaction by the beginning of some decided course. In London a delay of four weeks occurred: the members of the government, unfriendly to the object of his journey, interposed such delays as they could invent. The deputation was, however, at last reluctantly admitted to an audience: it was headed by the archbishop, as at the time appointed the primate was otherwise occupied in the same cause. The bishops were graciously received,—the king requested them to sit, and placed the archbishop by his side. The archbishop addressed him with his usual force, clearness, and elegance of style; he was heard with attention and interest; and, when he had concluded, the king replied with great earnestness. Having laid his hand on the archbishop's knee, he "thanked him and the Irish bishops for their effort to strengthen his hands. They had done their duty," he said; "he knew how his revered father would have acted" [he shed tears in referring to his father]; "but what," he added, "can I do? I cannot command a ministry capable of conducting matters in the difficult position in which we are placed. There is, indeed, my old friend Eldon; and a star has arisen in the Commons (Sadler), but beyond those I know not to whom I should turn. . . . I have not the steadiness of my father, and I am weakened with illness." This was the last public effort of the archbishop, who returned home, dejected and broken in spirit; for he thought he foresaw nothing but ills to come.

During the following year we still find him residing in the county Wicklow;—and from the correspondence in our possession we ascertain that, although from time to time suffering in health, and much impaired in bodily strength, the strenuous care for the interests of the church and country was still uppermost. The various and often complex and difficult questions which demanded his attention are discussed earnestly, and with both fulness and elaborate attention to details. Among the marks of his constant and faithful care for the university, we find a rough draft of his answer to a letter from the bishop of Chester, complaining of a very serious abuse, then imagined to be sustained by the English church, from the practice of uneducated young Englishmen coming over to enter and keep terms by means of a merely nominal attendance in Dublin. The archbishop sent his lordship a full statement of the course of study, which would have been necessary in order to the alleged practice. We should both say more, and offer extracts, did we not believe that so great an error could not now be

committed, as to imagine the university of Dublin inferior to any other in Europe.

In October 1829 the archbishop had an attack of blood to the head which severely shook his already sinking constitution, and eventually led to his last illness in the following year. During this long and formidable trial, his temper and powerful intellect were unshaken in the smallest degree—though occurrences were in progress which frequently depressed his spirits, and led him regretfully to wish for the energy and spring of spirit which he had irretrievably lost. The following portion of a letter from the Bishop of Elphin shows the state of things which existed in Ireland, and the uneasiness caused by the illness of the most capable man in the Irish Church:—

“ELPHIN, *November 13, 1829.*

“MY DEAR LORD,—Most truly am I concerned to hear of your Grace’s illness, which I did apprehend, from the langour which seemed to oppress you at the Board of First Fruits, might have been impending. I trust in God it will not prove serious, and that He will be pleased to restore you speedily to perfect health. This is a time when your Grace’s exertions and aid in behalf of our oppressed church can be very ill spared. In this diocese there seems to be a deep-laid plot to drive away or to exterminate the Protestant clergy, at least such of them as devote themselves with unwearied zeal to the conscientious discharge of their duties. Your Grace, no doubt, heard of the attack which was made some weeks ago upon Mr Shaw, the Vicar of Kilmactranny, in this diocese. On Wednesday evening last, about half-past five o’clock, as Mr Day, the curate of Roscommon, was returning into that town, after paying a visit to a sick person, he was waylaid by a fellow who fired a pistol at him as he passed him. The ball lodged in his shoulder. Mr Day had strength enough to put spurs to his horse and gallop home. He dropped from his horse as he got to the door. The wound has been probed, and it is pronounced that no mortal part is touched, yet it is a dangerous wound. So late as last night the bullet had not been extracted, and he is much exhausted. I have serious apprehensions about him. A more inoffensive, charitable, benevolent man never existed; but he was active, pious, and indefatigably zealous in the discharge of his duties. He had established a flourishing Sunday-school and infant-school in the town, which the people would send their children to in spite of the denunciations of the priests, who, from their altars openly cursed him and the schools, and all who frequented them. For this it seems Mr Day was doomed to destruction, at least no other cause can be assigned. . . .

(Signed) “J. ELPHIN.”

In 1830 we find him still with the same mind, but changed, alas, in powers of exertion, taking the same anxious interest in the events which affected the interest of the church, and affording his advice and aid when they were looked for. He this year received a proposal from Oxford, expressing the desire of Dr Burton to have an edition of the work on Atonement reprinted at the Clarendon press for the use of Oxford; Dr Burton also strongly recommended the book in his

public lectures, and lamented that it was not to be found at the booksellers.

We now return to the narration, with the brevity our space prescribes, of the closing scenes of the archbishop's days. There is, indeed, much reason for the opinion, that he fell a victim to his restless zeal. Immediately after the attack which preceded his last illness, his daughter (Mrs Hunter) asked Dr Cheyne to tell her candidly what was the nature of his illness, and whether he considered his mind to be in the least weakened; the doctor replied as follows:—"The Archbishop's attack is a determination of blood to the head, and I will pledge my medical character to this, that if he can be induced to go abroad beyond the temptation to engage in business, and for three years remain quiet and free from care, he will, in all human probability, live to a good old age and enjoy very tolerable health, though he never again can be the man he was; and as to his mind, his intellect is as clear as ever it was. His powers of calculation are impaired, and any severe exertion of his brain or agitation will renew the attack and eventually destroy life. But with care he may enjoy a very agreeable and lengthened life." When this opinion was repeated to the archbishop, he replied, "The Lord, who has employed me, has given me my allotted portion of work, and will enable me to perform my duties until he shall no longer require my service; I will not run away from them." His recovery left him with much diminished strength, no longer able to ride, or walk without assistance up or down stairs. But he still entered with lively interest into the news of the day.

An affecting incident occurred about this period. It was immediately after the election of Mr Lefroy, and college lads were chairing their representative. Upon the archbishop being caught sight of, the procession stopped before his window and all took off their hats and gave a cheer worthy of the hearts from which it rose.

His bodily feebleness continued meanwhile increasing; for the last two years it had been very apparent that he continually expected death. He was induced to try the effect of a visit to Wales, and removed to Bangor; but finding no benefit, and it is probable, feeling some impatience for home, and the sphere of duties in which he still felt a lively interest, he returned with his family. During this time it has been ascertained that an infamous underhand proceeding was in agitation to supersede him in his diocese, on the ground of incapacity; but the unworthy means resorted to only served to bring to light the plainest proofs of his intellectual competency.

He showed much annoyance at the efforts of his family to conceal from him such incidents as, it was apprehended, would communicate pain. It is mentioned that upon an occasion when one of his family showed much dejection, after reading a very scurrilous article against the archbishop in a popular journal, he calmly read the article, and with a smile asked, "Does this give you pain, dear?" "Indeed, it does, Sir," was replied; to which the archbishop answered, "It might annoy me if it were true."

He was on his deathbed, when his inveterate enemies, whose enmity receives a stamp, and whose slanders are disarmed by their conduct or generally known principles, chose the characteristic opportunity to dis-

seminate malignant reports, and bring forward accusations founded on dishonest misconstructions. He had for some time now been compelled to transact the most laborious and public affairs of the diocese by the agency of others; and although (as we can amply prove), the intervention of his own control, so far as it was necessary, was never wanting; yet as his ostensible presence was thus withdrawn, advantage was immediately taken to scatter whispers for the most part merely such as to indicate the base temper from which they came. Amongst these the most prominent were the reports of dotage, imbecility, and violent derangement. For these, the letters now on our table, and, with slight intervals, filling the last two years of his life, afford the clearest refutation. Of such attacks he was regardless; it was only when the church was unfairly assailed, through his side, that his heart was deeply wounded, and he felt painfully the visitation that tied him down to his sick-bed. In February 1831 a petition was presented in the House of Lords, containing a charge against this illustrious prelate for having misrepresented the value of the vicarage of Wicklow to the Privy Council. The petition was itself the offspring of the malignant spirit which was at that time roused by designing persons against the church, which the hand of persecution and spoliation was on the start to strike and plunder. The true temper of the petitioners was shown by their selection of an advocate, in the person of a Socinian peer. But the dastardly slander was met by an able statement from Lord Farnham, who "succeeded in disproving to every member of the House, I believe (writes the archbishop of Canterbury), who was not unwilling to be convinced, the charge of misrepresenting to the Privy Council the value of the vicarage of Wicklow."

After his return from Bangor he was ordered by his physicians to the country, where he spent three months, and then returned to Dublin. From this his strength appears to have been continually on the decline. He drove out every day, but complained that the slightest motion pained his side. Thus he became gradually reduced to a condition of inactivity, painfully opposed to his busy habits and the energy of his nature. It was painful to one who had always been frugal of minutes, to find himself seated perforce on the banks of the rushing stream, and counting unprofitable days. As his muscular tone relaxed, the power of articulation became enfeebled, but this was more an inconvenience to himself than observable to others. He, nevertheless, was impressed with a sense that others were distressed by his infirmity, and he became reluctant to converse; but through the whole duration of this (to him) severest trial, he not only never manifested the least impatience, but on the contrary, continued to show the most exemplary proofs of humble and holy resignation.

Among the subjects which much engrossed his thoughts at this time, the most anxious was the consideration about his successor. He caused one of his family to write to Dr Burgess, acquainting him with his dying condition, and begging of him to apply in time. This letter was not forwarded—the physicians still considered that he might recover. He also expressed a desire that his MS. on Daniel should be published, after receiving adequate revision. It was his desire that this office should be undertaken by Dr Brinkley; and he mentioned that if two

dates could be satisfactorily fixed, the discourses would be of important value. We shall return to the subject presently. Mrs Hunter, to whom his wish was communicated, having proposed to him to allow her to send the MS. at once, he replied, "What, whilst I am alive—O no!" The progress of his decline, which went on without intermission, was accelerated by an attack of the epidemic which prevailed in the summer of 1831. His sufferings were on this occasion sadly aggravated by the illness of his daughter Margaret (Mrs Hunter), whose unremitting tenderness and care of his declining health for a year and a half, had left her ill prepared to sustain so trying a complaint. But her life was in danger, and in a state of helpless prostration she was removed to Lucan, where six weeks elapsed before she regained her feet. On her return he had been much shaken, and his nervous system appears to have been wholly shattered. We forbear to follow out the slow and wearing succession of indications which he fully understood, and none could mistake, which for a few weeks marked his course. He was sent to the country; and his daughter had purchased a Bath chair, in which he was pushed about the grounds by one of his sons, while she walked by his side. He refused to suffer a servant to perform the task of a horse, and his children gladly took the duty on themselves. It was on one of those excursions that he seemed to receive a fright from some noise, and desired to return home. They had reached the house when they perceived him to have become speechless, and immediately sent for medical aid. He never spoke again. But with the exception of some intervals of delirium for a week, he seemed to possess his faculties to the last.

We have endeavoured to convey our estimate of the man in the foregoing pages; if we have failed in this endeavour, we are not likely to repair the defect by any formal summary; nor shall we attempt it. The necessity of being brief has only permitted a slight and inadequate selection of the varied information and profuse abundance of documents placed at our disposal by Mrs Hunter. And we feel that duty ought to have been fulfilled on a broader scale, both of composition and material. This is now, we fear, rendered impossible.

We shall conclude with a slight notice of those unpublished writings to which allusion has been frequently made. The Donnellan lectures consist of a series of discourses preached in the College chapel. They contain a full and connected discussion of the entire series of intimations and promises concerning the coming of Christ, from the beginning till the very period of their actual accomplishment. On this far reaching chain of research he follows the statement and enunciations of the Sacred record with as much precision and sagacity, and as little departure from the strict sobriety of probable inference as we recollect in any work of profound investigation. Pursuing the several successions of periods,—the Patriarchal, the Mosaic, the Kings, and the Prophets,—he traces most satisfactorily the harmonious unity of design and of characteristic spirit and significance in the whole. He also marks the divine economy preserved throughout these disclosures, both as to the choice of the times in which they were communicated, and as to the adaptation of their substance to those times; proving, for instance, how they came in seasons of affliction or of national depression, when adverse

events might seem to shut out the possibility of the accomplishment of the national expectations; and still more, demonstrating the uniform growth of the fulness and distinctness of the prophetic indications of the time and characteristics of the Messiah, in proportion as the period drew near. Such is the general scope of these discourses. They are written with the utmost simplicity of style, quite free from that affectation of eloquence so much in use at the time they were composed; all through manifesting and communicating the deepest interest in the subject. Nor can we, considering the primary importance of their subject, the impressive manner, and the clear and abundant command of the matter, conceive any writing so likely to have been received as important to the Christian Church. They did not, indeed, receive from the archbishop the editorial preparations which would have accompanied their delivery to the press. This his devotion to a special part of the same subject, the Prophecy of Daniel, prevented; and the remains of his labour on this latter indicate what his zeal and industry would have effected, and what his scrupulous judgment would still have considered insufficient. In fact, we have before us these lectures as they were first written for the college pulpit, without a note, and scarcely a correction, but strongly imbued with the pervading mind and power of the author, to which we might without flattery apply Bernouilli's praise of Newton *ex ungue leonem*!

On the subsequent lectures on the Prophecies of Daniel, if we are compelled to speak more doubtfully, it is not from any apprehension that the subject is less ably treated, or that it is deficient in interest. But from the doubts which every one should naturally entertain on any solution of a difficult chronological question which has so long continued to divide and embarrass the wisest and ablest men. We nevertheless must say that the archbishop's solution appears to us convincing, and fully escapes the great and (as we think) insurmountable objections which occur against Meade, Ussher, Marshall, Lloyd, and Newton, and others we have read upon the subject. The archbishop's view is sustained by vast accumulations of the most far-sought materials relative to every point. These materials are also before us, but we have not found leisure for the continued and laborious application which would be required to master them. One thing is however, clear, that whether the archbishop's solution be true or not, it must, in the present state of the inquiry, have the utmost value to chronology; for, until the point of failure shall have been ascertained, it must at the lowest stand as a valuable piece of research, and, it may be, of approximation; for as all the leading inquirers have hitherto added their respective portions of light, so it is not to be presumed that the long devoted attention and research of the author of "The Atonement" can have left no results.

DR JOHN BARRETT.

BORN A.D. 1746—DIED A.D. 1821

OF Dr Barrett's early history we have not been enabled to learn many particulars. Neither does the still tenor of a life passed rather with books than men admit of much variety.

He was the son of a clergyman at Ballyroan, Queen's County. When he was yet only six years old his father died; and his mother, left in a poor and struggling condition, removed to Dublin with her family. Young Barrett early began to show the studious and retiring habits which characterised his life. He entered college as a pensioner; obtained a scholarship in 1773, and a fellowship in 1778. In 1807 he was elected vice-provost. His uniform life demands no detail of intermediate incidents. He was reputed by those who had the means of observation to be the most extensive general scholar of his time. And this indeed seems but a consequence of his peculiar habits and the intrinsic character of his intellect. With a retentive memory, his whole time was devoted to study: and his entire stock of ideas was derived from books. The effects of this exclusive range were (as might be supposed) very remarkable. But to apprehend them rightly, some allowances are required for the peculiar cast of his intellect. The fellowship course in Trinity College demands a well developed reasoning faculty; but this, possibly, may exist with the least conceivable degree of the comparing, judging, and observing faculties: and such is the combination to which we would refer the curious simplicity and ignorance of the living world which appeared to distinguish the doctor from all other men. The strangest stories have been long in circulation of his uncouth simplicity, but they mostly so far surpass any of the same kind usually heard of, that their relation would only raise incredulity. Some of them are, doubtless, fictitious; but this we can answer for, that the true stories are far more strange than the false. The odd peculiarity which gave rise to the most comical incidents in the doctor's life, was (we rather think) a tendency to arrive by logical inference at those ordinary facts which others learn by the use of their senses. We dismiss as fiction the elaborate ornithological research by which he is said to have one day ascertained a swallow which found its way into the library to be a stork! But we were present at dinner when he rated one of the attendants for not inferring correctly, from his calling for mustard, what meat he intended to eat with it.

Dr Barrett was accounted penurious in his habits. The poverty of his early life, together with the isolation of his pursuits and the simplicity of his mind, must, without the aid of any miserly temper, have contributed to produce the same effects. The doctor had no conception of many of the uses of money. We cannot think of any temptation to expense to which he was liable but one,—and that the college library supplied.

His literary labours are fewer than they might have been, had he been urged by any community of feeling with men and opinions. He

read for the gratification of his own tastes. His most important achievement was the recovery of an ancient MS. of fragments of the Gospel of St Matthew. These he discovered on an old Greek manuscript in the library. The reader may be aware that, on account of the high price of materials on which books were written before the invention of printing, it was very customary to cancel old manuscript volumes for the substitution of other matter. This appears to have been the case in the instance of the doctor's discovery. The previous writing had been erased, the manuscript reversed and cut into a new volume or scroll, and a new MS. written across the former. Now the latest of these is judged to have been eight hundred years written: the first must have been far more ancient; for, considering the enormous value of books at the time, none but a most old and worn copy is likely to have been so handled. The copy thus recovered by the doctor's skill was published by the university.* It is the only copy in the old Greek character that contains the two first chapters of St Matthew.

Odd and peculiar as the doctor's notions were on ordinary matters, he was said to be a pleasing and instructive companion when books were the subject of conversation. It is also said that his foreign correspondence was very extensive.

He was the author of a curious theory on the Signs of the Zodiac, which is marked by great ingenuity, supported by vast learning, but which, we suspect, must be admitted to show as remarkable a deficiency of sound judgment and that sense of probability, without which intellectual activity can only go the further astray. Indeed, the doctor's theoretical tendency seems to have revelled without control: out of the Signs of the Zodiac he conjured the whole history of the Bible, translating the first six into the history of the Creation, the second into the Fall of Man; and, with the ordinary facility of theoretical ingenuity, which of all other talents is the most accelerative, *viresque acquirit eundo*, he goes on to extract from this apparently narrow scope, the entire history of the world.†

* *Evangelium secundum Matthæum, ex codice rescripto in Bibliotheca Collegii, St Trinitatis juxta Dublin, 1801. 4to.* In the Prolegomena he discusses at considerable length and with much ability the Gospel genealogy of our Lord. . . . An elegant facsimile of the work is given in Mr Horne's introduction; and an excellent critique on it will be found in the third volume of the old series of the "Eclectic Review," pp. 193 and 586. See "Orme's Bibl. Bib.," and the works referred to.

† *An Enquiry into the Origin of the Constellations that compose the Zodiac, and the uses they were intended to promote. 1800. 8vo.*

The "London Monthly Review," in a notice of this work, remarks—"As several authors have given an explanation of the signs of the Zodiac, it was to be presumed that Dr Barrett would attempt to demolish their theories before he advanced his own; and, accordingly, his first pages contain an examination of the systems of Macrobius, La Pluche, and La Nauze. In opposing these hypotheses, Dr B. is more happy than in establishing his own; for though endowed with much learning and qualified by much research, he has fallen into the wildest and most fanciful conjectures."

Dr Barrett also wrote "An Essay on the earlier part of the life of Swift," to which are annexed several original pieces ascribed to Swift; two of Swift's original letters, and extracts from his remarks on Bishop Burnett's History. London, 1808. [This essay is also annexed to Nichol's edit. of Swift.]

The following *brochures* are attributed to Dr Barrett—"Ireland Disgraced: or

He seems, indeed, to have been gifted with a degree of this species of dexterity, which, had it been governed by a more just and broader understanding (no ordinary combination), might have performed wonders in the department of literature to which it was applied. Another proof and example of the same prompt combination on a minute scale, was his interpretation of an ancient medal, found somewhere in Ireland, and of which Dr Quarry of Cork had given an account. It had a head of Christ on one side, on the other a Hebrew inscription. When it was shown to the doctor, he commenced his interpretation, which, after his usual manner, he intermingled with a running commentary upon Dr Quarry's qualifications, observing that he could not tell a "resch from a daaleth, or a ram from a dam." His own interpretation consisted in combining his comments on the translation of the words with the symbolical sense which he assigned to the number of the letters which composed them.* It is not, perhaps, the least curious feature of these visionary displays of learned ingenuity with what unhesitating self-reliance, and with how much entire confidence, the doctor seems to have regarded them himself. This we would point out, as strongly indicating a broad but yet not distinct tendency of the doctor's mind, and of all such who are like him possessed by the solitary zeal of some secluded research, whether it be for the grand *arcanum* or the half-cancelled letters of a coin or MS.—a kindling enthusiasm which becomes stronger as it is more confined, and which seems to absorb those portions of humanity which are turned away from the noise and bustle of their common stage in the world. To a person in this state of mind the partition is easily broken between reality and the remote and dim visions which conjecture may descry among the shadows of the past. Nothing is too vague to satisfy the eager grasp of a reason refined and attenuated into fancy, and moving in a region in which common sense has but little application, because its sphere is the world of common things. The ordinary observer will readily apply these remarks to the poetic dreamer; to Dr Barrett the application is not so easy, though full as just. But let it be recollected that he was only to be met in scenes to which (virtually) he did not belong, and of which he neither

the Island of Saints become an Island of Sinners, clearly proved in a Dialogue between Doctor B—tt and Doctor B—ne, in Dublin." (London, 1768.)

"To all Prime Ministers, Chief Governors, Deputies, Justices, and Secretaries, that are or may be. By C—R—n, D—B—n, G—E—H—, and the Rev. Doctor B—tt. (Dublin, 1755.) "Queries to the people of Ireland." (Dublin, 1754.)

There are also two letters from Dr Barrett to Bishop Percy, preserved in the "Percy correspondence." In the first, dated May 26, 1787, he thanks his lordship for a valuable copy of the Gothic Gospels, which enabled him (amongst other ingenious discoveries) to detect several errors in "Westein's Collation," as well as to observe a great conformity in the readings of this version, and of the College MS., the greatest difference between them being in the Lord's Prayer. In the second letter (dated Jan. 31, 1788), he thanks the bishop for a rattle-snake just received, which, he says, will make a valuable addition to their collection of Natural History. The remainder of the letter is taken up with a learned account of a transcript of a certain MS. of the 4th century. These interesting letters are given in full in "Nichol's Lit. Illustrations of the Literary History of the 18th Century," vol. viii. pp. 252-3-4.

* We must refer the reader to the "Dublin University Magazine," for a full and very curious account of Dr Barrett's interpretation.

understood the ordinary habits nor shared in the common feelings; hence his most incredible blunders and sallies of more than infantine simplicity; his surprise at the first sight of living mutton, in a flock of sheep; his neglect of most of the minor decencies of social life; and all the whimsical peculiarities which made him the storyteller's butt for invention, and caused his rare appearances in the courts or college park (unless at certain stated hours) like those of the owl when he flies at noon-day chased by little birds. The doctor's appearances were (it will be supposed) not likely to pass without sometimes eliciting demonstrations which would draw summary castigation from any other man. But he had no more of the worldly sense of dignity than a child; he only saw the infringement of academic laws. Had he had the ordinary portion of gall it might have made him a different man—a stronger taint of human nature would have early steeped him in the stream of life; but his spirit was in old books and the thoughts of obsolete life. After some rude encounter of thoughtless insolence which would have disturbed the thoughts of wiser men for the next twenty-four hours, the doctor would move on his way in perfect calm of mind; if the shade of Salmasius or Scaliger could rise and taunt him in his garret, he might, we doubt not, quail or fling back the erudite vituperation with a dignified latinity that would have done honour to *Alma Mater*; but the pranks of exuberant freshmen had no power to move him from his lettered mood. And we should observe, that if in some respects he appeared sordid in the world's eye, it was because its great and little things were not very clearly distinguished in his apprehension; he did not use its standard, or speak its language or its thoughts. It is a curious consequence, indeed, of these circumstances, that although the doctor was master of a very good English style acquired from books, still, from want of intercourse, his ordinary dialect was that which he had acquired when a schoolboy; hence the strange medley of oaths and provincialisms so unprecedented in the university; of this the instances are so numerous that no story of the doctor is unmixed with these uncouth characteristics. We forbear from examples, for no theoretical exposition can divest the best of these recollections of a gross and ludicrous character; of these—some most amusing collections of which have been at various times given to the public—we can only say, that whether actually true or false, they are not exaggerations.

Happily for learning and the academic character such eccentric compounds are rare, because they are not the effects simply of any error of discipline but deviations of nature from her common standards. Like the dwarf with proportions so dissimilar as to seem like a cut down giant, the natural frame of the doctor's mind was ill assorted and heterogeneous. A sufficient development of the mere discursive faculty, great activity of fancy, and of the power of combination, seem to have constituted his strength; a defect of judgment, a still more considerable deficiency in the moral and sensual tendencies, which are the main links between the inner man and the external world, impaired and narrowed his perceptions, and left him devoid of the ordinary tact and habit of observation, from which more of the cultivation of the mind proceeds than seems to have been fully noticed or at least explained. The understanding early begins to draw the best part of its range of ideas

from the numberless lights of sense, by which all its tendencies are at every single instant attracted and exercised. Take away or deaden these tendencies and it is the same as if the lights themselves were quenched—the heart is still, and the brain darkened. The doctor's mind was, except on these points on which it was wholly turned, only a piece of logical mechanism, and imposed on itself with the false premises of imperfect observation. His notions of the intercourse and of the realities of life were syllogisms; he saw everything real with the microscope of an antiquarian, and inferred upon the little he saw by a sophism or a partial induction. But we are entering upon a needless analysis which for any useful purpose should be followed on a broader scale.

He died in November 1821. It is said that he resisted until nearly the last day medical advice upon the sole grounds of its expensiveness. Some humane person remonstrated with him; his answer was, He could not afford the doctor's fee. "This matter," said the friend, "presents itself to me in a light in which it does not probably strike you. I take it that you are worth thirteen guineas a-day. I am quite sure a doctor will save you; and if he only lengthens your life one day for one guinea, you will be a clear gainer by twelve guineas!" "Do you see me now," replied the old doctor, "I did not take that view of the case. I agree with you,—send for the doctor." The *Gentleman's Magazine* (1821), after recording his death on November 15, in Trinity College, Dublin, states that he died while he was communicating to the elderly female attendant of his chambers that two of the judges had delivered judgment in favour of the right of Trinity College to present to Clonsheale. By his will Dr Barrett left about £80,000 to Dr Kyle, then provost, and Dr Lloyd, one of the senior fellows, in trust for charitable uses without any specification; £200 a-year to the chief porter, who was present at the making of his will shortly before his death; while but £25 a-year each was left to his four nieces, who were in poor circumstances, and with whom he maintained an intercourse during life (for him) considered amicable. It is told that he greeted his attentive nieces, whenever they ventured to visit him, with the practical inquiry, "Eh! do ye see me now? What do ye come after me for till I'm dead?" One of his nieces was not mentioned in the will at all, and proceedings were instituted on her behalf which resulted in favour of the doctor's next of kin; the residuary bequest in trust "to feed the hungry and clothe the naked" being declared void for uncertainty.

THOMAS LEWIS O'BEIRNE, D.D.

BORN A.D. 1748.—DIED A.D. 1823.

THIS learned prelate was born in the county of Longford. His family was of the Church of Rome, and together with a brother, he was intended for that Church. With this view, he repaired to study at St Omer's, but while there, was led to a renunciation of the creed of Rome, and in consequence, sought for, and obtained ordination in the English Church. He sailed with Lord Howe, as chaplain to the fleet, in the commencement of the American war. In 1782 he returned to Ireland

as private secretary to the Duke of Portland; from his patron he obtained two valuable benefices in England. After which he was appointed chaplain to Earl Fitzwilliam, when he was lord-lieutenant of Ireland. This nobleman promoted him to the See of Ossory. Though we have neither space nor matter to trace the particulars of such a course, it must be apparent from the mere facts, that there was somewhat extraordinary in the character of the person who was thus favoured by men of rank and high station, men, too, as will be recollected, eminent themselves for abilities and knowledge of mankind. So indeed it was; O'Beirne was a distinguished member of the same brilliant circle of which we have already had to notice so many first-rate men. He bore an active and respectable part in the polite literature of their day: a very small literature, we grant, but marked by the high powers of the men to whom it served as a recreation. There was then one of those great periodical fits of depression, which so constantly follows a great exaltation of the mind's productive powers, the day of Johnson and Goldsmith, themselves lights from the decline of a brighter day, was past, and the ideas of the age had been absorbed in produce. A generation of scholars and literary dilettanti followed, but with talents drawn forth and sharpened by the strife and collision of political ferment. There was among these a constant fire of *jeux d'esprits*, ballads, epigrams, imitations of Horace, and copies of verse, kept up by Bushe, Ogle, Langrishe, Ned Lysaght, &c., the wits of their day. Among these O'Beirne was not the least. He was a fine Latinist, and a copy of verses in that language written by him, is among the best we can recollect on the death of Burke; it was no less beautiful in an English dress from the hand of Bushe.

On the death of Dr Maxwell, Bishop O'Beirne was translated to the See of Meath.

It has been mentioned, and we believe truly, that Bishop O'Beirne's brother became also a bishop in the Church of Rome.

Dr O'Beirne died Feb. 15, 1823. He was the author of numerous publications, both professional and literary, of which the principal are:—"The Crucifixion," a poem, in 4to, 1776; "The Generous Impostor," a comedy, 1780; "A Short History of the Last Session of Parliament," 8vo, Anonymous; "Considerations on the Late Disturbances," by a consistent Whig, 8vo; "Considerations on Naval Discipline and Courts-Martial," 8vo, 1781; and several sermons and charges on various occasions.

JOHN THOMAS TROY, D.D.

DIED A.D. 1823.

DR TROY, the titular Archbishop of Dublin, through one of the most eventful periods of Irish history, was born at Porterstown in the county Dublin; he was early designed for the church, and at fifteen went to Rome for the usual studies. Having assumed the Dominican habit, he gradually rose till he became rector of St Clement's parish in Rome. In 1776 he was sent over by the Pope as Bishop of Ossory.

On arriving at Kilkenny, his first act was the revival of "the religious conferences on cases of conscience, which had," writes Mr Dalton, "been wisely prescribed by the statutes of the church, but from necessity had been discontinued for some years;" among the arrangements which he made for this purpose, he prescribed that "in order to elucidate and explain such subjects, the truth should be sought from the Holy Scriptures, the decrees of the Popes, the councils, and the constant and general practice of the church."

In 1779 the wisdom and right-minded patriotism of Dr Troy was clearly and honourably shown by the decided and uncompromising vigour of his proceedings against the White boys, against whom he first issued spirited circulars, which were followed by excommunication. The same judicious and beneficent course was followed up in 1781, in consequence of these deluded men having become very troublesome in his diocese, in which, as Mr Dalton explains, the numerous coal mines afforded concealments. On this occasion his judicious and spirited conduct drew forth the thanks of Government.

Even in the management of the internal concerns of religion in his church, this prelate manifested a wise and prudent spirit. He probably felt and deplored the wide-spread spirit of infidelity which, commencing on the Continent, was rapidly establishing itself in the British dominions. Dr Troy was deeply sensible of the truth so apt to be overlooked by Christians, that infidelity, the taint of human nature, is favoured by a predisposition, and is consequently the most contagious of epidemics. To meet this invading evil, he directed the discussion of the most prominent deistical writers, at the conferences of his clergy.

In this year (1786), he also prohibited the patrons, which, "although," writes Mr Dalton, "they originated in the piety of the faithful," were become at the time rather conducive to riot and intemperance, and the exercise of the vices and crimes to which the peasantry of that barbarous period were addicted. At the end of the year Dr Troy was translated to Dublin.

In the end of the following year (1787) he issued pastoral directions, in which he prohibited "midnight masses," and enjoined several other wise regulations for the enforcement of order, and the preservation of sanctity. Of these, it must suffice here to remark, that they were all unequivocally indicative of the purest intentions, and many were most happily timed for public utility. The following statement we transcribe from Mr Dalton: "On the 15th of May 1792, he and the clergy of his diocese signed a declaration, solemnly disavowing, and condemning as wicked and impious, the opinions, that princes excommunicated by the Pope and council, or by any ecclesiastical authority whatsoever, might be thereupon deposed or murdered; that any ecclesiastical power could dissolve subjects from their allegiance; that it is lawful to murder and injure any person under the pretence of his being a heretic; that an act in itself unjust, immoral, or wicked, can be justified under pretence of being done for the good of the church, or in obedience to any ecclesiastical power; that no faith is to be kept with heretics, or that the Pope has, or ought to have any temporal or civil jurisdiction within this realm."

From the uniform tenor of Dr Troy's conduct, as recorded by Mr Dalton, we would infer that he was a man of eminent practical wisdom, of high principle, and of very great courage, and considering him with regard to his church and office, as one who was far in advance of his time. In 1798 he denounced those who should rise in arms against Government, in consequence of which his life was menaced by a conspiracy.

On the 11th of May 1823 he died, leaving an eminent example to the prelates of his church of what they ought to be.

THOMAS ELRINGTON, D.D., BISHOP OF FERNS.

BORN A.D. 1760.—DIED A.D. 1835.

THOMAS ELRINGTON, successively Fellow and Provost of Trinity College, and Bishop of Ferns, was born near Dublin in 1760. He was an only child, and from an early age, we are informed, his mother devoted herself wholly to his education; a task for which she was qualified by virtues and attainments not usual in her time.

At an early age, the desire of his youth was to go to sea; this wish was counteracted by affection for his widowed mother. But the disposition remained, and continued to manifest itself through life in a remarkable interest for everything connected with maritime affairs. The tendency is deserving of remark; in him it was perhaps indicative of the quality of his vigorous and alert understanding, and the firm and manly texture of his whole mind, qualities exemplified in his writings and conduct.

At the early age of fourteen he entered college under the Rev. Dr Drought. His progress was even to an unusual degree honoured by collegiate successes. It will be proof enough of this to mention, that, for his answering in the most important and difficult branch of science, then taught in college, under the title *Natural Philosophy*, he obtained an *optimè*; a judgment which has been given but three times from the foundation; and which has been guarded with so much vigilance against abuse, that the examiner who should bestow it, would be probably obliged to vindicate its justice before the board; a result which has occurred in one at least of the known instances.* Dr Elrington could not have long passed his sixteenth year when he obtained this signal mark of eminent attainment. To confirm the inference which seems to result from such a proof of superior mathematical talent, when at the age of twenty he sat for a fellowship, his success was rendered memorable by a distinction still more rare; an honour, indeed, which may be termed singular, having been the only person who, it is believed, ever answered every question in mathematics.

The same sagacity that simplified his previous studies, and imparted a mastery in answering, rarely attainable, qualified him for a task at that time much called for. Every one that has happened to have toiled through Tacquet or any of those older works on the ele-

* That of the late Mr North, who obtained it for his answering in astronomy. The third instance is that of the late Sir W. Hamilton, M.R.I.A.

ments of geometry then in the hands of mathematical students, must have a recollection of their cumbrous, and sometimes perplexed methods of demonstration, which made an important and interesting part of education tedious and needlessly difficult. To give clear, orderly, and unembarrassed demonstrations of the first six books of Euclid amid the heavy and responsible avocations of a junior fellow of that period, was no light attempt. Dr Elrington's edition published for the use of the university, has been justly termed "a model of elementary demonstration."

In 1792 he engaged in a controversy on the subject of a charge put forward by Dr Troy. We cannot here enter upon this subject, but may state the results from a brief memoir in our possession. "This controversy, carried on at intervals, was terminated in 1804 by a pamphlet, under the signature S. N., so vigorous and decisive, that, as it has since appeared, a consultation was held, whether or not Dr Clinch should reply, and the Right Hon. Henry Grattan recommended that the controversy should be dropped, an advice which was followed."

In 1795 Mr Elrington became a senior fellow, being then but in his thirty-fifth year; and in the same year was appointed to the Erasmus Smith's professorship of mathematics,—having been Donegal lecturer from 1791. In 1794 he was appointed Donnellan lecturer, and delivered a series of lectures on miracles, of the merits of which we can only speak in the form of an extract, which mentions them as a "work which was never known as its merits deserved, the author not having taken any steps to bring it into notice, or to overcome the disadvantages which invariably attend a book published in Dublin."

In 1799, when Dr Young was preferred to the See of Clonfert, he was appointed as his successor in the chair of Natural Philosophy. It was a tribute to claims of unquestionable superiority in a branch in which he had already, it may be recollected, won unprecedented honour. But the reputation of Dr Elrington was not sufficient to damp the courage of two men far down on the list of juniors, but since, both distinguished for surpassing attainments in physical science. These gentlemen claimed the right of competition, which existed by a law that had been suffered to fall into long disuse. But notwithstanding this opposition, and the arduous trial of strength which followed, Dr Elrington gained, by superior answering, what had been already conceded to his approved reputation.

In 1806 he resigned his fellowship for the living of Ardtrea, in the diocese of Armagh. There he continued four years, during which he won the affection and respect of every class of his parishioners by that conduct which might be anticipated from a sound practical intelligence, combined with tenacious rectitude, and a deep sense of duty; and it was afterwards mentioned by one of the fellows, that he had visited the parish many years after, "and had found the memory of their loved pastor still fresh among the people."

During this period Dr Elrington was by no means occupied in paving the way to his promotion. The course he took was of that determined resistance to the proceedings by which the party then in power were beginning to undermine the church. This combination against the

Irish clergy met in him one of its ablest opponents. "He exposed," writes our principal authority, "the insidious attempts that were then making to deprive the Irish clergy of tithes. He put forward in true colours the character of Dr Milner, the then recently appointed agent of the Roman Catholic hierarchy in Ireland; but, above all, he vindicated the orders of the church to which he belonged from the calumnies of Ward, published after the slumber of a century; a vindication which, in the opinion of Dr Parr—no bigoted churchman—was justly rewarded by that pastoral office whose claim to apostolical succession he had so ably maintained."

On the promotion of Dr Hall to the See of Dromore, he recommended Dr Elrington as the person most qualified to fill his place as Provost in the University. A report was spread that the appointment was political; it would be needless to notice it were it not that it is exposed by a fact itself worthy of relation. Dr Erlington was at the time about to publish his controversial work, and it was felt by his friends that the publication must be likely to interfere with his promotion, he was accordingly advised not to publish under the circumstances. Dr Erlington rejected the proposal of compromise, and published to the risk of his promotion. But the Duke of Richmond stood high above such influences. "Through the whole transaction," writes the same authority, "the Duke appeared only anxious to find out the fittest man, and on no occasion was disinterested firmness ever exhibited more strongly than by the object of his choice."

On Dr Elrington's appointment, he had to encounter formidable difficulties. A strong effusion of radicalism had found its way into the university. The spirit of independence had indicated itself most unequivocally amongst the young and ardent spirits of the Historical Society. This institution, now grown to maturity, was fast acquiring a corporate existence, distinct from the university, and jealously sensitive to its interference. Was this to be permitted? The results were not dependent on the honour or discretion of the respectable youths who composed that body, but on the common courses of human nature. All who can remember the angry feelings which ran so high among them, the factious temper of their after-debates, and the parties to which they gave rise, will now admit that this is no vague theorising. But the society had a popularity both in town and college,—it had also advantages of a nature to be generally recognised, and more especially in Ireland, where oratorical talent has been rated at least at its value. It was a disagreeable task to cope with the strong impulse, the *esprit de corps* and popular sense which was sure to be offended and noisy. There could be no doubt that the charge of bigotry, illiberality, and the whole vocabulary of abuse, would be showered without stint or discretion. The Provost adopted a moderate course,—he was satisfied to impose conditions exclusively directed against the excesses and hurtful tendencies that had begun to appear; the principle of the reform which he proposed was simply the reduction of the society to its proper and ostensible object, that of practice and improvement in speaking and composition, by depriving it of its separate character of a spurious corporation. But like every association that acquires an integral unity of character—and the more when animated by the ardour of young

men—the society had a pride to be hurt; it was not a debating school, but a *class* (and in this lay the root of the evil), it considered the restrictions not with respect to their fitness or expediency as affecting their objects well or ill, but as an *insult*. It was not their interests, but their honour, that was felt to be affected; they met, and in the enthusiasm of a resentful feeling, they voted themselves out of existence. We will only add, in justice to Dr Erlington, that the governing body of the university in after years confirmed his judgment by the precautions which they used in the re-establishment of the Historical Society.

The government of the university, encumbered, as it was, with difficulties little to have been anticipated within the walls of an institution devoted to intellectual culture and the interests of science, though involving far more than ordinary care and circumspection, was not yet enough to engross the active mind of the provost: but remarkable as it may appear, he was the acting manager of almost every public board in Dublin.

In 1820, on the translation of Dr Warburton to Cloyne from the See of Limerick, the lord-lieutenant, in despite of the determined resistance of the then secretary, nominated the provost; a nomination not less due to his character than to his station.

The provost looked for repose, and soon repaired to his diocese. There he found but a change of laborious duty. On this point we cannot do better than quote the language of the Memoir which has supplied the entire materials of this sketch:—"Never did any city, or any diocese, want more the superintendence of an active bishop. No man fitted for such a station had been promoted to that see for upwards of a century, and the charitable institutions of the city wanted some guide to direct and animate individual exertion. The bishop remained but two years at Limerick, and one of these was a year of disturbance, the other of famine. In the dreadful winter of 1821, his firmness and intrepidity were of signal advantage; the English military officers gladly availed themselves of the bishop's advice, when such a panic had seized the magistracy that, in their application for the Insurrection Act, they endeavoured to shelter themselves under the protection of a *Round Robin*. The bishop soon gave a practical proof of his courage; for he set out on a tour of visitation before the disturbances had terminated, lest he might increase the panic in the country by putting off what had been long officially announced. In this tour he visited parts of the united dioceses where a bishop had not been for sixty years. In the time of famine, not only his personal exertions, but his purse, was ever ready to give assistance, with a liberality which considerably entangled him;—for now what he studiously concealed may be told—he expended in the two years at Limerick more than £3000 above the income of his bishopric."

After two years he was translated to Ferns, where his conduct won the respect and affection of every class. During his remaining life in this diocese, his admirable combination of strict discipline, with the kindest intercourse of hospitality and personal kindness with his clergy, was such as to conciliate their affection and reverence. And the same prompt alacrity to promote the best interests of all classes, with the liberality of his munificence and the wisdom of his counsel, made him

no less the object of regard and respect to all. "How he conducted himself," writes our chief authority, "may best be proved by the dismay which the account of his death occasioned." This event occurred in consequence of a paralytic stroke, at Liverpool, on the 12th of July 1835.

REV. ADAM CLARKE, LL.D.

BORN A.D. 1762—DIED A.D. 1832.

ADAM CLARKE was born either in the year 1760 or 1762, most probably the latter, in the obscure village of Moybeg, in the county Londonderry. The family of Clarke was originally English, and of high respectability. According to the family tradition, it first appeared in Ireland in the 17th century, and held part of what were called the Debenture Lands, and settled in the county of Antrim, about Larne, Glenarm, and Grange, where the Clarks held considerable estates. It became connected by marriage with the Higgisons, Strawbridges, Courtenays, and Boyds,—the latter of whom deduce their origin in uninterrupted descent from the celebrated Boyds of Kilmarnock in Scotland.* William, the grandfather of Adam Clarke, married into the Boyd family, and is described as an intelligent, religious man, a builder by trade, and the eldest of six brothers, who chiefly settled in the vicinity of Magherafelt. The youngest of these brothers chose a military life, and was slain with his general, Wolfe, at the battle of Quebec. John, the eldest son of William, and father of Adam, was intended by his father for the church, and accordingly, received a good classical education, having studied successively at Edinburgh and Glasgow, and afterwards at Trinity College, Dublin, which he entered as a sizar. His stay here was short; a severe fever, and afterwards a premature marriage, terminated his studies, and forced him to adopt the profession of a parish schoolmaster. Mrs Clarke, who was a Scotch lady, and descended from the M'Leans of Mull, is described as a most amiable and excellent woman, by whose pious example and instructions the mind of young Clarke was impressed at an early period with a sense of the importance of religion, which was cultivated under the ministry of Mr Breedon, one of Mr Wesley's earliest coadjutors.

The circumstances of the family at this time appear to have been in a very depressed state. The income derived from the school must have been very inconsiderable in a small village, according to the following scale of charges:—"Reading, 1½d. per week; writing, 2d.; writing and accompts, 4d.; and Greek and Latin, 7s. per quarter." From this it will appear that Mr Clarke required something to help out the deficiencies of his school, for the support of a numerous family. "Agriculture," we are told, "was that to which he had recourse. Before and after school hours was the only time in which he could do anything on his little farm; the rest of the labour was performed, with very little

* "An account of the Infancy, Religious and Literary Life of Adam Clarke, LL.D., F.A.S., &c." Edited by the Rev. J. B. B. Clarke, M.A., Trin. Coll., Cambridge. London 1833. 3 vols.

other assistance, by his two sons. This limited their education; . . . the two brothers went day about to school, and he who had the advantage of the days' instruction gained and remembered all he could, and imparted on his return, to him that continued in the farm, all the knowledge that he had acquired in the day." . . . Their father, who was a great admirer of the Georgics of Virgil, without particularly calculating that the agricultural rules in that elegant work were, in many respects, applicable only to the soil and climate of Italy, lat. 45°, applied them, in a widely different climate, to a soil extremely dissimilar, in lat. 55° N. This course was not likely to bring about the most beneficial results. However, this was the general plan on which Mr Clarke carried on his agricultural operations; and, it must be confessed, however injudicious this must have been in several respects, his crops were, at least, as good as his neighbours." We have made these few extracts from the account already referred to, which is taken from the manuscripts of Dr Clarke himself. It relates, with the same fulness and simplicity, all the incidents of his life; and such of our readers as take pleasure in tracing the history of great men, and estimating the effect of early associations in the development and formation of character, will be highly gratified by a perusal of these interesting volumes.

About the age of fourteen, Adam Clarke was placed in the establishment of a Mr Barnett, linen-manufacturer, for the purpose of learning that business. This employment proving distasteful, he returned home in a few months. Soon after this he was recommended to the notice of the Rev. John Wesley, who, without seeing him, invited him to become a pupil in Kingswood School, Bristol. Whilst there he purchased out of his scanty pocket-money, and of his own accord, a Hebrew Grammar, which led him to cultivate an acquaintance with Oriental literature, in which he attained great proficiency. It was not long before Mr Wesley visited Kingswood, and made the acquaintance of his unknown protégé. Mr Wesley asked him, "Was he willing to become an itinerant preacher?" The answer was, "I should be willing if you thought me worthy." Within a few weeks he appointed him, though only nineteen years of age, to the circuit of Bradford, Wilts. This event occurred in the year 1782, and for twenty-six years after Mr Clarke continued to travel in various circuits. In 1805 he settled in London, and assiduously devoted himself to literature and bibliography. During the several years of his residence in London, Dr Clarke was closely engaged upon his "Commentary on the Old and New Testament," but at the same time he fulfilled, with eminent piety and zeal, the duties of a preacher, and took part in the management of various associations for literary, scientific, and benevolent purposes. In 1815 he retired to an estate in Millbrook, in Lancashire, purchased for him by some generous friends. In 1826 he visited the Shetland Isles, to examine the condition of the Methodist Mission, established by the Conference, at his suggestion, in 1822. In 1823 Dr Clarke disposed of his residence at Millbrook and returned to London; but finding his health impaired, he removed to Haydon Hall, in Middlesex, about seventeen miles from London, where he resided until his death in 1832.

The earliest mark of public distinction that was conferred upon him was his election to be a fellow of the Society of Antiquaries. In

1805 he received the honorary degree of M.A., and in the following year that of LL.D., from the University of St Andrews, and he was subsequently chosen to be a member of the Royal Irish Academy. He was also enrolled as a member of several American literary associations and other learned bodies. In 1807 he was appointed one of the sub-commissioners of the public records, and in the following year prepared a long and luminous report on the best method of revising and forming a supplement continuation to Rymer's "Fœdera." After consideration of his report, the commissioners came to the resolution that the work would best be executed by a consolidation of all the old and new materials in a chronological series, and Dr Clarke was directed to prepare materials for a first volume of a new edition. In this great work he was assisted by his eldest son, J. W. Clarke, and Mr Holbrooke. Volume i., and the first part of volume ii., bear his name. Only three volumes of the work have been published. But the great work, which will carry his name to the remotest generation, was his "Commentary on the Bible." The work was commenced during his residence in London, brought nearly to a close at Millbrook, and concluded on the 17th of April 1826, at Haydon Hall.

In 1818, the third year of his residence at Millbrook, he received into his house, at the request of the Wesleyan Missionary Committee and of Sir Alexander Johnston, two Buddhist priests, whom that gentleman, at their own request, brought over from Ceylon, that they might be instructed in the English language and the principles of Christianity. With the object of helping them in their studies he compiled his "Clavis Biblica," which was published in 1820. During twenty months the priests were carefully instructed by him in the English language and literature, and in the evidences of Christianity, at the end of which time, being "fully convinced that they were sincere converts, at their own earnest request he admitted them publicly into the Church of Christ by baptism, conferring on one of them his own name. No one doubted the sincerity of these supposed converts, but, on returning to Ceylon, they resumed the functions of Teerunaxies, or high priests. It is said, however, that one of them is now acting as interpreter to the Supreme Court of Judicature in Ceylon."*

Dr Clarke died of cholera at Bayswater, on the 26th of August 1832, in his seventieth year. On that very day he was to have preached an anniversary sermon at Bayswater. On the day previous he had an attack of dysentery, but no apprehensions of danger were then entertained. Before five, however, on the morning of Sunday, Dr Clarke had risen, and, still suffering from his malady, had dressed, and was in readiness to leave with his friend Mr Hobbs. Becoming suddenly worse, he requested to be taken immediately to his own home. A carriage was accordingly sought, but prior to this a doctor was called in, who pronounced his case to be one of cholera. Other medical gentlemen attended, and various remedies were tried, but to no purpose. Soon after eleven at night he breathed his last.†

Dr Clarke's first publication was, "A Dissertation on the Use and Abuse of Tobacco" (Lond. 1797). His next work was an undertaking

* *Annual Reg.*, 1832.

† *Annual Register and Gentleman's Magazine*, 1832

of a far more laborious character, "A Bibliographical Dictionary," containing a chronological account of the most curious books in all departments of literature, from the infancy of printing to the beginning of the nineteenth century; to which was added an Essay on Biography, and an account of the best English translations of each Greek and Latin classic. This book was printed in Liverpool and Manchester in 1802 in six volumes. It includes the whole of the fourth edition of Harwood's "View of the Classics." One hundred copies of the "Dissertation on Polyglot Bibles" were published separately in 1823. In 1804 he published Baxter's "Christian Directory," abridged, in two volumes; in 1805 a new edition of Claude Fleury's "History of the Ancient Israelites" (translated into English by Farneworth); the "Succession of Sacred Literature" in 1807, new edition in two volumes in 1831; "The Eucharist," in 1808; a new edition of Shuckford's "Connexion," in 1803, in four volumes; "Illness and Death of Richard Porson;" Sturm's "Reflections on the Works of God and His Providence," translated from the German; "The Holy Bible, with a Commentary and Critical Notes," in 1810-26, in eight volumes, 4to. An improved edition of this great work was published in 1833-34, and a new edition in sixty parts, or six volumes, in 1851. A supplementary volume, entitled "The Biblical Companion," by another hand, followed this edition. Dr Clarke's "Commentary" is now too well known to require comment in this place; it has received the highest commendations from the most competent critics up to the present time. Mr Allibone, in his "Critical Dictionary" (1859), states that Dr Clarke culled his materials from more than 2000 books in various languages. The same writer has given extracts from the works of several well-known Biblical scholars, all bearing the highest testimony to Dr Clarke's erudition and perseverance. "It is assuredly a wonderful performance," writes Archbishop Lowndes, "carried on as it was in the midst of journeyings and privations,—of weariness and painfulness,—of care and distraction; and carried on, too, by an unaided and single-handed man, for he himself affirms that he had no mortal to afford him the smallest assistance."*

Dr Clarke's other publications were,—Harmen's "Observations, with his Life" (5th ed. 1816, 4 vols.); "Clavis Biblica, or a Compendium of Biblical Knowledge," 1820; "Memoirs of the Wesley Family;" "The Gospels Harmonized," arranged by Samuel Dunn, 1836; and the new edition of Rymer's "Fœdera," already referred to. His miscellaneous works were published in thirteen volumes, 12mo, in 1836. Dr E. Williams speaks of them as "worthy of a place in every theological library."

A review of "The Memoirs of Dr Clarke," edited by the Rev. J. B. B. Clarke, to which reference has been already made, will be found in the *Quarterly Review*, li. 117.

* See also Orme's "Bibl. Bib.;" Horne's "Bibl. Bib.;" Dr E. Williams' "Christian Preacher;" Bickersteth's "Christian Student."

REV. RICHARD GRAVES, D.D.

BORN A.D. 1763—DIED A.D. 1829.

THIS able divine, and worthy man, was born at Kilfinane, Limerick, in 1763; he was the youngest son of a beneficed clergyman of the Church of England, and received his education under the eye of an elder brother, Thomas Graves, afterwards Dean of Connor.

He entered college in 1780 with a declared intention to read for the fellowship; his collegiate career was suitably passed; he won all the honours of every kind with more than usual *éclat*; and obtained his scholarship with distinction, in 1782, together with Miller and Lord Plunket.

In 1786 he obtained his fellowship; having, in the brief period thus given to that arduous course, acquired with very distinguished reputation the three medals given by the Historical Society.

Soon after obtaining his fellowship, Mr Graves married a daughter of the Rev. Dr Drought, who was Regius Professor of Divinity.

In 1799 he obtained the professorship of oratory.

In 1813 his father-in-law was superannuated, and in the next year Mr Graves was appointed his deputy. He afterwards, in 1819, on the death of Dr Drought, became his successor. Long before this latter appointment, he had attained to a very high reputation for piety and eloquence in the pulpit.

In 1797 and the following year, he was appointed Donnellan Lecturer. It was a period unhappily distinguished for a wide and spreading diffusion of those infidel opinions and tendencies which then accompanied and heightened the effect of the revolutionary mania of the day. The dreadful influences of these unsettling notions upon the mind of that generation are matter of history, and even the university could not entirely escape the general taint. The able men who were then providentially in charge of its interests were not inactive or inefficient; the late Dr Whitley Stokes published a pamphlet which first met, and in a measure arrested, the growing evil. Mr Graves was happily called to the discharge of an office which enabled him to complete the repulse and overthrow of the error and fallacy which had begun to assail truth and sound knowledge in their citadel. The result was the production of his lectures on the Pentateuch. In this admirable work he performs the same task for the Mosaic history, that Paley, Leslie, and other able reasoners had executed for the gospel history. His undertaking was, however, incalculably more arduous, in proportion to the remoter distance of time, the greater obscurity of the collateral evidence, and the speculative rubbish with which theoretical divines had in no small measure entangled the subject. The lectures on the Pentateuch are now so extensively known that we shall not need to enter further on their merits. When first published this able work, like all works of sterling erudition or close reasoning, when unconnected with any great popular opinions, had slowly made its way; the first edition was exhausted. He was, how-

ever, disappointed by finding the publishers reluctant to enter on the hazards of a new edition. This was increased by the commercial circumstances of the day. But the reputation of the work was steadily on the increase, and in two years after Messrs Cadell & Davis saw good reason to induce them to the undertaking.

In 1813 he was offered by Mr Peel the deanery of Ardagh. His fellowship being more valuable, and involving better church prospects, he declined this offer. It was, however, pressed upon him, and an arrangement being proposed which enabled him to exchange the fellowship for the Regius Professorship of Divinity he willingly acceded. It was his hope to render this office more available than it had been till then for the instruction of the students. He was not disappointed in this desire, as many important improvements well testify. Among the principal of these may be mentioned the institution of a yearly examination, in a well selected course, comprising the main branches of theological literature. We have already entered to some extent on the great attempt at a forward movement of the National Church with respect to qualifications; it will now be enough to add, that much of this must be traced to the efforts of Dean Graves while he occupied the Divinity Chair.

In the years 1816 and 1817 he was tried by some heavy afflictions, on the details of which we will not enter. Of these, the first is but obscurely alluded to in his memoir; we believe it arose from the death of his son-in-law within a short time after his marriage. The loss of his son Hercules was a heavier blow. The account of this worthy and most distinguished young man, and of the circumstances of his death, is given with much deeply affecting detail in the memoir of his father. It reminds the reader forcibly of the history of Wolfe in a similar situation. They were friends and fellow-students.

In March 1823 the dean was elected to the parish of St Mary by the Chapter of Christ Church, a preferment which dissolved his long and affectionate connection with St Michael's. He entered on this new sphere of activity with an ardour and zeal undamped by years, and with all the exertion and efficient ministerial diligence for which he had been uniformly known by those who had occasion to meet him in this walk of duty.

In 1825 he published his last work on the doctrine of Calvinistic Predestination. This work is in the hands of the public;—the subject is one upon which, in volumes meant to be strictly unsectarian, we desire not to enter, and we cannot venture on any comment which would not have the effect of embarking us in a lengthened discussion. We have already, more than once, noticed the manner in which the discussion has ever been conducted, and we shall only add, that our views receive much confirmation from all that we read upon it in the memoir of Dr Graves.

In 1827 he received the severest visitation to which a man of his strong and deep affections is liable in this earthly state, by the death of "the judicious and faithful partner" who had contributed to his happiness through many years. He bore his affliction with the patience and resignation consistent with his Christian profession and character; but nevertheless it soon became apparent that this and other trying

visitations which seem to have come in quick succession at this period of his life, while they exercised and illustrated his faith, had their effect in breaking down his constitution. His friends perceived the change before he became himself aware of it; and it was pressed upon him to change the scene for a time. In compliance with the suggestion, he set out upon an excursion to the north of England.

He had reached Lancaster, when he was attacked by paralysis; and it is mentioned that he lay for three hours under this seizure in full consciousness of his state, before he would awaken his son who slept in the same room. From this first attack he recovered sufficiently to return to Ireland; after which his entire conduct seems to have been a succession of steps preparatory to the final change;—a course which it would be vain to attempt to describe in the common places of a summary. The path of all true Christians is the same, the varieties are but diversities of incident only communicable in detail; it would not be easy to find a portraiture of the end of a Christian life more beautifully complete and true than that contained in the memoir published by his son, Dr Richard Graves.

In 1828 Dean Graves spent the summer near Dublin, as it was considered unsafe to remove too far from medical aid. During this period he suffered much from the condition of his health, and more from the severe remedies, which he endured without a murmur. Through all he continued to maintain his mental composure, and the childlike freshness of his tastes for nature. His decline nevertheless went on with a progress apparent to his family; and, in March 1829, he was released from earthly tribulations by a sudden and severe attack of his complaint.

REV. DR MILLER.

BORN A.D. 1764.—DIED A.D. 1848.

GEORGE MILLER was born in Dublin on the 22nd of October 1764. His father was a wine-merchant in that city, and enjoyed a high reputation for integrity and soundness of judgment. The first instructor of young Miller was a half-mad teacher, named Nixon, who evinced a strong partiality for his youthful charge, and would, had he remained under his care, have done him much harm by pushing him forward prematurely. He was, however, removed from him just in time to avoid this serious disadvantage, and placed under the tuition of a dull, plodding fellow named Craig, who gave him the drilling which he required, and laid the foundation of the scholarship for which he was afterwards distinguished. Amongst his schoolfellows, while he remained with Mr Craig, were Charles Kendal Bushe, afterwards Lord Chief-Justice of Ireland, and Theobald Wolf Tone. Of the latter, the doctor has been often heard to say that even in his school-boy days he evinced the vivacity of a Frenchman, with great acuteness, which was, however, counteracted by a levity of character which disqualified him for any continuous effort of attention.*

In July 1779, George Miller entered the university, being then in his

* "Dub. Univ. Mag." xvii. 674.

fifteenth year; and we learn from the same authority that he obtained but little distinction at entrance, being ranked as the fifth of thirty. John Sealy Townsend, afterwards Master in Chancery, obtained first place; and William Conyngnam Plunket, afterwards Lord-Chancellor of Ireland, obtained the third or fourth. In Miller's division Townsend took the lead, which he maintained until the fourth examination, when it was taken by the subject of this memoir, who continued to hold it until the second examination of his fourth undergraduate year, when Plunket stopped his certificate upon equal answering. In the Historical Society, of which Plunket and Bushe were then the great lights, Miller devoted himself chiefly to composition, and carried off several of the Society's prizes. He also attained a high rank as a debater, although his time was almost wholly absorbed in preparation for the fellowship-bench upon which he was shortly to appear. In his first trial for fellowship he was unsuccessful. On this occasion he freely acknowledged the superiority of Whitley Stokes, the successful candidate. On the second trial he was beaten by Magee (afterwards archbishop of Dublin). Whether justly so or not, Miller felt himself aggrieved, and in high dudgeon withdrew his name from the college books, to enter as a student of the Middle Temple. He immediately addressed himself vigorously to the study of law, and spent the summer which succeeded his last failure in the soothing dullness of studying Blackstone. But in the October of that year a vacancy occurred amongst the fellows, and he became reconciled to his Alma Mater.

While he was preparing for the final struggle an incident occurred which calls for more than a mere passing notice. As Miller was engaged one evening in his studies, he was surprised by a visit from a Mr Adair, then a private tutor in the provost's family, and to him a total stranger. After expressing a strong resentment at the former injustice with which Miller had been treated, Mr Adair told him that the provost was deeply interested in his success at the approaching trial, and would, if necessary, use his power of nomination to defeat the hostile machinations of the senior fellows; that, to make Miller's position the more certain, the provost was willing to furnish him with a list of the questions he intended asking in moral philosophy. Adair's visit was repeated twice afterwards, and with the same object. On one of those occasions he improved his original offer by assuring Miller that the provost would use his influence with the Government, and procure for him a professorship of moral philosophy to be founded with a salary of £100 a year. That Miller rejected these tempting overtures there can be no doubt from what occurred at a subsequent visitation, when he publicly denounced Adair as having made the offers which have been described. On that occasion the provost solemnly denied that he had ever authorised those offers, and having condemned Adair in the strongest terms, he dismissed him from his tutorship, and had him excluded, by order of the visitors, from the precincts of the university. The facts respecting the corrupt offer made by Adair were afterwards deposed to by Miller in the year 1790, before a committee of the Irish House of Commons appointed to try a petition lodged by Sir Lawrence Parsons, against the return of one of the sons of Provost Hutchinson, as

member for the university. His evidence produced at the time a great sensation, and tended to swell the general outcry, already loud and furious, against the Hutchinson family.

A visitation with a view to the preferring of charges against the provost had long been anxiously sought for, and it was not without considerable difficulty that it was at last obtained. Lord Clare, at that time Lord Chancellor of Ireland, and vice-chancellor of the university, was the individual chiefly to be consulted; and of him almost all the fellows were more or less afraid. An application to him, however, having been resolved on, Miller was chosen to make it—a striking proof of confidence reposed by his seniors in the address and firmness of so young a man. Nor were they disappointed.* Mr Miller accordingly waited on Lord Clare in proper form. Lord Clare received him with marked courtesy, addressed him in a long and plausible speech intended to cushion in the most approved method of courtly tactics the unpleasant visitation. But Miller would not “listen to the voice of the charmer;” he modestly replied that his commission extended no farther than to ask his lordship to name a day for the visitation. “The effect,” it is said, “was electrical upon the haughty and choleric peer, and he started from his seat, and thumping the table with his fist, said, ‘Well, then, let it be next Wednesday!’”

On Wednesday, accordingly, the visitation opened. An indictment of twelve heads, upon each of which some one of the fellows was selected to enlarge, was duly prepared. The visitation was limited to three days. Of the fourteen hours devoted to business, the provost consumed nine; and when the clock struck four on the third day, the learned fellows had not exhibited one half their heads. The visitors rose to sit no more on Provost Hutchinson, who, thus by a stroke of Fabian policy, scotched this many-headed monster.

Towards the close of 1793, Hutchinson was expected to resign the provostship, and Wolfe, at that time attorney-general (afterwards Lord Kilwarden), was spoken of as his probable successor. In this posture of affairs the old controversy was renewed under a new form. The Hutchinson scandals were revived as the basis of operations to prevent a recurrence of the mistake of making the provostship a political office without any regard for the interests of learning. A petition was prepared under the auspices of Doctor Miller, praying the government to exercise its patronage in future in a manner more in accordance with the popular wishes, and the requirements of the university. The petition was taken to London for presentation by four deputies, Doctors Young and Hall of the senior fellows, and Messrs Hodgkinson and Miller of the junior. The interest of the Marquis of Abercorn was secured by an arrangement which pledged the petitioning fellows to support Mr George Knox as his nominee at the next election for the university; and the favour of Edmund Burke was enlisted by a recommendatory letter from Lord Charlemont, which the deputation had the honour of presenting to their illustrious countryman at Beaconsfield. After much delay and discouragement, the deputation were told to be in attendance at the next levee. “On the next levee day they were, accordingly in attendance, when, after the usual formalities their peti-

* “Dub. Univ. Mag.” *ut supra*.

tion was presented. Pitt was present, but showed the deputation no attention. To the prayer of their petition no answer was at the time returned; but it was taken very seriously into consideration at court, and the resolution, it is supposed, was then formed, which was afterwards, and has ever since, been acted upon by the executive with respect to the government of the university.

In the following year the provostship became vacant by the death of Hutchinson; and Hodgkinson was sent simply to make a representation to the Duke of Portland respecting the necessity of appointing to that office a clergyman, and not a layman. He received a most satisfactory answer. The noble personage to whom he addressed himself was fully sensible of the importance of acting upon his suggestion. He also conversed with Edmund Burke, who in a question peculiarly Irish and literary, would at that time be very likely to be consulted by the men in power, and he used these memorable words, "if you separate learning from religion, learning will destroy religion."*

Thus far the object of the petitioners was attained, and there was no longer any danger of the chief place in their body being handed over to a mere lawyer or statesman. But still, they had not accomplished all they desired. "They sought not only that a layman and a stranger should not be appointed to preside over them, but that the office should be conferred upon some one who either was or had been a member of their own body; and they now learned with dismay, that it was in the contemplation of the Government to supply Hutchinson's place by Dr Bennet, then Bishop of Cloyne."

Bishop Bennet, as a divine and a scholar, was perfectly unexceptionable. The sole objection to his appointment was grounded on the fact that he was not a member of their own body. The action of the fellows in this matter does not indeed appear to have been wholly dictated by an unselfish regard for the interests of learning. Dr Bennet would have unquestionably proved a great acquisition to the university in spite of the accident that he was not in one respect a man after their own heart. But, whatever opinion may be entertained of their exclusive tendencies on this occasion, the tactics they adopted to gain their object are not altogether worthy of admiration. Bennet was known to be a man of timid and retiring disposition. Having the terror of Hutchinson's fall before his eyes, he was likely to make large sacrifices for the sake of peace. Accordingly, a resolution was adopted by the whole body of fellows to send two delegates to represent their views to the bishop; in other words, to remonstrate with him on his intolerable intrusion, and to give him to understand, that if he should persist in becoming provost, he might bid adieu to peace for the rest of his life. With such a prospect before him, it need scarcely be told, that the peace-loving Bishop of Cloyne was not ambitious of becoming a martyr to science, and on this occasion, at least, said "*Nolo*," from the bottom of his heart.

Thus the prize was secured for one of themselves, and Dr Murray, then vice-provost, was advanced to the dignity, much we are assured, against his will. Ever since the appointment has been confined to members of the university

* "Dub. Univ. Mag." *ut antea*.

In 1793 a bill was introduced into the Irish House of Commons, making important concessions to Roman Catholics. The bill was introduced or seconded by the Hon. Arthur Wellesley, then member for Trim, and afterward Duke of Wellington. By one of its provisions the elective franchise was to be conferred on the Roman Catholic freeholders; by another, students of that persuasion were to be enabled to graduate in the university. To both these objects Dr Miller was favourable. A petition against this latter clause had been prepared, and the whole body of fellows was summoned to the chambers of the vice-provost to subscribe their names. Miller on that occasion invited a discussion on the merits of the question, but being told that he had only to choose whether he would sign the petition or not, he withdrew to his chambers, and prepared a counter-petition to which the signatures of eleven fellows were affixed, and as this number constituted one-half of the body as it was then composed, the result was that both petitions were abandoned, and the clause was suffered to remain in the bill. There was, however, another difficulty to be encountered. As the law stood, before the statute just passed took effect, two things were required. A declaration against popery prescribed by Act of Parliament, and an oath to the same effect prescribed by the statutes of the university. The former alone was removed by the recent Act in a conditional clause, which presupposed that the king would make a corresponding change in the college statutes. But though the clause was intended to be conditional, Mr Miller saw that the enactment was positive, for it ordained that after the first day of the following June, it should not be lawful to require the declaration. The day of commencement, however, arrived before any change had been effected in the college statutes, and the result was looked forward to with much anxiety. Lord Clare, as vice-chancellor of the University, seemed determined to show to the last his bitter opposition to the policy of emancipation. The office of senior non-regent happened during that year to be filled by Mr Miller. The office had long been regarded as one of mere form, and the holder was supposed to assent as of course to the proceedings of the commencement, although he was in strict right entitled to exercise a co-ordinate negative with the vice-chancellor and the provost. Mr Miller determined to assert to the full the prerogative of his office, and when the proctor was proceeding, as usual, to recite the declaration against popery, he immediately interposed and informed the vice-chancellor that "the declaration had been abrogated by the law of the land; and that if it were then required, he would by virtue of his authority as senior non-regent, suspend the comitia." This announcement came like a thunderbolt on the vice-chancellor. He first threatened to adjourn the visitation, but on consulting for a while with the attorney-general, Wolfe, he demanded a copy of the recent Act. Mr Miller immediately accommodated him with his copy; and it was soon perceived that the clause in question, although conditional in the preamble, was peremptory in its enactment. The commencement was accordingly allowed to proceed without requiring the declaration to be read. From that time Roman Catholics graduated freely in the university.

We now proceed to Miller's fracas with the Historical Society. At

the time of which we write, he was junior dean, and as such specially charged with the discipline of the university. A full account of the occurrence by which Mr Miller lost much of his popularity will be found in the number of the "Dublin University Magazine" already referred to. It may be briefly stated that Dr Miller as junior dean, reported to the board a very serious offence against discipline which came within his own observation, and an order was made excluding the three individuals implicated, from the precincts of the college. A few months after, happening to attend one of the meetings of the Historical Society, he saw there one of these very offenders. He applied first to the auditor and then to the chairman to have the obnoxious individual removed; but neither of them interfered for that purpose. He then spoke personally to the gentleman himself, and requested him to withdraw. Upon this, that gentleman at once withdrew, and Miller thought that the subject would be heard of no more. But the temper of the society was roused; a committee was appointed to consider the conduct of the junior dean. Miller, however, was beforehand with them, and denounced them to the board as a body, by whom, in thus presuming to question the propriety of his conduct, all college discipline was set at naught. The board, thereupon, prepared a series of regulations, a strict compliance with which was required, if the society were any longer to be continued within the walls of college. These rules were rejected; and the consequence was, the exclusion of the society from the room in which they were accustomed to meet, and their removal to William Street, where they continued for some time to hold their sittings. Such is the sum and substance of the affair, and one seems at a loss to conceive how it could have excited such an amount of prejudice against Dr Miller as it did. One among many unpleasant results, was the interruption of an early friendship which had subsisted from their school-boy days, between him and Charles Kendal Bushe, who warmly espoused the cause of the society, and keenly resented the conduct of the board. The truth appears to be that there was little sympathy between the fellows and the society. In short, the fellows looked down on the Historicals, and the Historicals did not look up to the Fellows. In such a state of feeling it was not surprising that Miller's conduct, though strictly right, and within the scope of his duty, was attributed to a spirit of vexatious interference, and regarded as an invasion of their independence.

In 1792 Miller travelled through England with Dean Burrowes, and was brought into the society of the choicest wits and philosophers of the day. It is recorded that at one dinner party at Sir Joshua Reynold's, he met Burke, Malone, Bishop Percy, Brocklesby, Morgan, with Kemble and his wife. We are told, however, that Miller was disappointed on this occasion, and "all the party separated without having a better opinion of each other than they had before."

In 1794 Dr Miller married, and he became at once more determined in his studies than he could boast of being at any previous period. He endeavoured to obtain the professorship of mechanical philosophy, but was defeated by the competition of Dr Elrington, afterwards Bishop of Ferns. "Nor have the public any reason to regret that such was the case, as otherwise he might never have meditated the work by

which he achieved an undying fame." About the year 1800, we learn from the preface to his work, some unforeseen arrangements placed the author in the situation of assistant to the professor of modern history. In this department little had been at any time done, and latterly nothing. He was urged by the provost to render his new situation effective, and encouraged to deliver a course of public lectures, though not properly the duty of his subordinate station. Prepossessed in favour of no system, in truth not having thought of any, he sought merely for the combination of order; but in seeking for this, he was gradually led to perceive a real combination of events, as the parts of one comprehensive plan of providential government.

For four years he continued to deliver six or eight prelections a year; but at length found it quite impossible to persevere, without abandoning his other academic duties. He accordingly, in the year 1804, resolved to resign his fellowship and accept a college living then vacant, in the hope that he might continue his work as a book, if he could not prevail on the board to continue him as a lecturer. But by the influence of Dr Kearney, by whose advice the subject was originally undertaken, it was determined that he should receive an annual payment of one hundred pounds (the customary salary at that time for a professor), until his course should be completed. Now devoting his undivided attention to a subject with which he was daily becoming more familiar, he attracted such numbers to his lectures that the Law School could no longer contain them, and it was found necessary to remove to the Examination Hall, where he had the gratification of "enchaining the attention of as distinguished an assemblage as had ever on any previous occasion been collected within its walls." In 1811 the lectures were completed, but it was not until 1816 that his two first volumes appeared. They were followed at intervals of two or three years by the remaining volumes in pairs, until the eight were published. An edition, which contained the author's latest improvements, condensed into four volumes, was afterwards published at Murray's suggestion. A third edition, revised by the author, was published by Bohn in 1848.

In 1817 Dr Miller, finding his family increased to the number of fourteen children, was induced to seek an accession to his income by asking for the mastership of the school of Armagh, which was immediately conferred on him by the Primate.

The office of surrogate to the diocese of Armagh was also held by him in addition to his other preferments. His decision in what was known as the "Home Mission Case," and in the celebrated cause of *Lemon v. Lemon*, displayed extraordinary vigour of judgment, immense research, and accurate knowledge. The legislature has since interfered to put the law of marriage on a more satisfactory footing than it was when the profound and able judgment of Dr Miller in *Lemon v. Lemon* brought the unsatisfactory state of the law before the public. His judgment, too, extorted the admiration of some of the leading civilians in the sister kingdom as a masterly exposition of that most difficult branch of the civil law.

For the last forty years of his life, Dr Miller subsisted entirely on vegetable diet, and he enjoyed health of mind and body to the close

of his long and honourable career. He died in 1851 at Armagh, in his 84th year.

To the following list of his works we have appended a few short extracts from the principal reviews of his "Philosophy of History," and a letter from Dr Miller to Archbishop Magee, explaining the principle of his system, and now for the first time published.

Papers on intellectual and natural philosophy, in "Trans. Irish Acad.," 1793, and "Nic. Journal," 1801; a letter to Dr Pusey in reference to his letter to the Lord-Bishop of Oxford, 1840; a second letter to Dr Pusey, 1841; "Lectures on the Philosophy of Modern History from the Fall of the Roman Empire to the French Revolution," Dublin 1816-28, 8 vols.; second edition, with author's latest improvements, 1832, 4 vols.; third edition, 1849, 4 vols.

We subjoin the following extracts from reviews of his "Philosophy of History:"—"Dr Miller assumes as the basis of his system that all the events of this world have an intrinsic connection, which gives them the coherence and the unity of a moral drama. A single event or period taken by itself is as a grain of dust in this mighty balance. . . . Human history being thus a drama of Divine Providence, all its parts are, with a strict unity of action, supposed to be made subordinate and conducive to the result."—*Edin. Rev.* i. 287-344.

"Dr Miller advances and establishes his great principle that God reigneth in the affairs of men, and that the end of the divine government is man's improvement."—*Dub. Univ. Mag.* xiii. 571.

"His work possesses a unity of subject, harmony of proportion, and connection of parts that render it not merely the best modern history in our language, but the only one from which a student can obtain a systematic view of the progress of civilization. Another merit of Doctor Miller's work is that it necessarily leads to the consideration of the important historical problem to which we have more than once referred—the operation of opinion upon action."—*Foreign Quar. Rev.*

"What Montesquieu accomplished for the laws of Europe, Dr Miller has done for its history. We know of no text-book which would be more essential to the college lecturer, no general view of facts which is likely to be more valuable to the student, and no elucidation of the mysterious ways of Providence which ought to be more gladly welcomed by the Christian."—*Lond. Lit. Gaz.*, March 24, 1832.

"The Dublin University Magazine" (No. 77, for May 1839), contains a full review of these lectures. In the preface to the second and third editions of his work, Dr Miller gives an account of the manner in which he was led to discover the principle by which the events of history appeared to him to be harmonised as a system of divine and providential administration. The following highly interesting letter (of which the original is in our possession) addressed by Dr Miller to Archbishop Magee, explaining the principle of his system, has never before been published.

"ARMAGH, 20th March 1824.

"MY LORD,—I have been gratified by your acknowledgement that you are not yet satisfied of the truth of the principle of my system, because I think that I can in a very few words render it satisfactory to a theologian, whereas the details of the application must speak for them-

selves. My principle, then, is in politics that which in religion is Arminianism. The Arminian holds that God, agreeably to his foreknowledge of the free actions of his intelligent creatures, determines the future condition of each in another life. I hold that, agreeably to the same foreknowledge, he forms his combinations for the temporal improvement of the same creatures in the present. The difference is only that in the former case the determinations of God are retributive, in the latter administrative. The administration in the latter case I hold to be exercised by selecting agents to be sent into existence as they may be required.

"The proof of my system is to be collected by an induction from a vast variety of particulars, and I freely confess that a single instance plainly contradictory, and yet important, would be fatal to the conclusion. That it should be inexplicable would not be sufficient; or what would astronomers say to the ring of Saturn? My principle, however, I hope I have sufficiently illustrated.—Your Grace's very faithful servant,
 GEORGE MILLER.

"His Grace The Archbishop of Dublin.

THE REV. JOHN WALKER.

BORN A.D. 1767—DIED A.D. 1833.

OF the early life of this eminent scholar and singular divine, we have no information beyond the fact of his birth in 1767, as contained in the announcement of his death on the 25th of October 1833, in his sixty-sixth year. The bare outlines of his distinguished university career, are thus recorded in the Dublin University Catalogue :—Scholar 1788; B.A., 1790; Fellow, 1791; M.A., 1793; B.D., 1800.

A short and burlesque obituary notice in the "Gentleman's Magazine" (1833, ii. 540), states that he was expelled from the University of Dublin some thirty years before his death, for the heterodoxy of his opinions on subjects of Church government and doctrine; and set up a chapel of his own in Stafford Street in that city, where he preached the strongest doctrines of Calvin without the slightest qualification. "But that which attracted most attention to his chapel was a schism upon a point of discipline, which vexed the body, about eighteen years before. St Paul, at the conclusion of one of his epistles, says, 'Greet one another with a holy kiss;' and Mr Walker upon this slight warranty, introduced the promiscuous practice of lip-worship into his congregation, every member of which at entrance and exit, saluted the person who happened to occupy the next seat. This practice went on *smack-smooth* for some time, until a newly-married lady not of the initiated, was greeted after the usual form by a blacksmith; a terrible hubbub ensued, in which the kisses took one side and the anti-kisses another. Ultimately the latter had to go to the wall. After that Walker went up to London, where he got up a small retinue of disciples; but not possessing any of the qualities of a popular orator, he failed to gather a mob after his heels. He had some followers, however, most of them wealthy persons, and possessing sufficient influence

to procure an Act of Parliament to be passed exempting them from the taking of an oath. They are styled 'separatists' in that bill, but in all their private acts and edicts, they modestly entitle themselves 'The Church of God.' . . . The Board, to make amends for the severity with which he was treated by their intolerant predecessors, lately granted him a pension of £600, but he did not live to enjoy the first year's stipend." The Annual Register of the same year gives the same account almost *verbatim*; and, indeed, so far as oral traditions go, the caricature does not seem extravagant. Fortunately, however, for the character of Mr Walker, there is abundant testimony in his own writings, and in the controversial publications of his time, to show that he was not the contemptible visionary one would suppose him to have been from the serio-comic treatment he has thus received.

A collection of Mr Walker's essays and correspondence was published in London in 1838, and the editor thus excuses himself for not giving a memoir of the author:—"My inclination would have led me to accompany these works with some memoir of the author. It would have been a gratification, however imperfectly I might have done it, to record the talents, the learning, the work of faith, and labour of love, of one whom I most highly esteemed, and whose memory I cherish in enduring veneration. But I am warned by his own language and example to refrain from thus mixing up human character with divine truth, and diverting the reader's mind from subjects of the highest importance to him, to the examination of what does not at all affect them. Some highly interesting particulars of the author's life may be collected from these volumes, to which I shall only add its happy termination. After having walked with the Church for thirty years in all humility of mind, assuming no official distinction among his brethren, but with unwearied zeal fulfilling the part of a watchful and faithful brother; after a course visited by many and sore trials and afflictions, yet abounding in the joy of the Holy Spirit, he threw off his earthly tabernacle, died in the faith on the 25th October 1833," entering into the joy of his Lord, of whom he was a highly favoured servant.

Mr Walker and his opinions have been noticed in several controversial publications, of which the following may be mentioned, as deserving special attention. "Sermons on the nature and effects of Faith" (London, 1833). "The remains of Alexander Knox, Esq.," (London, 1835). "A brief account of the people called Separatists" (Dublin, 1821). From the last named work it appears that about eighteen years before its publication, a few Christians in Dublin, most of them at that time connected with the religious establishment of the country, had their attention strongly directed to the principles of Christian fellowship, as it appeared to have subsisted among the first disciples in the Apostolic churches. They perceived from the Scriptures of the New Testament that all the first Christians in any place were connected together in the closest brotherhood; and that as their connection was grounded on one Apostolic gospel, which they believed, so it was altogether regulated by the precepts delivered to them by the Apostles, as the divinely-commissioned ambassadors of Christ. They were convinced that every departure of professing Christians

from the course must have originated in a withdrawal of their allegiance from the King of Zion—in the turning away of their ear from the Apostolic word; and that the authority of this word being divine, was unchangeable; that it cannot have been annulled or weakened by the lapse of ages, by the varying customs of different nations, or by the enactments of earthly legislators.

Under such views, they set out in the attempt to return fully to the course marked out for Christians in the Scriptures of the New Testament; persuaded that they were not to make any laws or regulations for their union, but simply to learn and adhere to the unchangeable laws recorded in the divine word. Their number soon increased; and for some time they did not see that the union which they maintained with each other, on the principle of Scripture, was at all inconsistent with the continuance of their connection with the religious establishments of the country, or other religious societies differently regulated. But in about twelve months from the commencement of their attempt, they were convinced that these two things were utterly inconsistent; and that the same divine rule, which regulated their fellowship in the gospel with each other, forbade them to maintain any religious fellowship with any others. From this view, and the practice consequent thereon, they were distinguished by the name of "Separatists."

"They are," to use the modest language of the same writer, Mr Walker, we presume, "a very small sect; very little known, and less liked; nor do they expect ever to be numerous or respectable upon earth. Their most numerous Church (assembling on the first day of the week, in Stafford Street, Dublin) consists perhaps of about one hundred and thirty individuals. They have about ten, or twelve smaller churches in different country parts of Ireland; and recently a church in the same connection has appeared in London, assembling in Portsmouth Street, Lincoln's-Inn-Fields."

With respect to their tenets and practices, we can only glance at a few of the most remarkable. They hold that the only true God is made known to men exclusively in the gospel of his Son, so that those who believe the divine testimony there revealed, know the true God, but all others—however religious, and under whatever profession—worship they know not what, an idolatrous fiction of their own minds. They never therefore speak of religion or piety in the abstract as a good thing; conceiving that false religion, particularly under the Christian name, forms one of the most awful displays of human wickedness.

They further hold that the distinguishing glory in which the only true God has made Himself known, consists in the perfection of righteousness, and the perfection of mercy exercised by him in the closest combination and fullest harmony, as the Saviour of sinful creatures, and the justifier of the ungodly. As a consequence of this, they consider that all efforts of the sinner himself to make peace with God must originate in the ungodliness of his mind, arrogating to himself that work which the Son of God came into this world to perform, and which it is declared He had finished. Forgiveness, in their view, comes to the guiltiest of sinful men, *as such*, and is assured in the divine word to every one, without distinction, who believes the testi-

mony there delivered concerning Christ, and salvation is brought to the sinner with the discovery of divine truth; not by any enquiries of his own after it, or endeavours of his own to obtain it, but in opposition to all his own ignorance of God and rebelliousness against Him. They consider the revelation made in the Gospel, not as any means afforded to sinners for enabling them to save themselves—much less as any instrument designed to moralise and reform all the world; but simply as a divine testimony of that salvation, wherewith God Himself saves those whom He has ordained to eternal life out of a sinful world: as well as the instrument whereby He calls them to the knowledge of His name. The sinner's only sure hope was derived from the belief of this testimony concerning salvation; and faith was understood to be nothing but the belief of the things declared to all alike in the Scriptures, and repentance nothing but the new mind which that belief produced. They acknowledged God as the sole author and agent of everything that was good, and maintained that everything that came from the sinner himself, either before or after his conversion, was essentially evil. They wholly rejected the idea of Apostolic succession, or of any change in the laws of Christ's kingdom as utterly anti-Christian. They had, therefore, no such thing among them as any man of the clerical order, and abhorred the pretensions of the clergy of all denominations, conceiving them to be official ringleaders in maintaining the anti-Christian corruptions, with which Europe had been overspread under the name of Christianity.

They regarded each other as all one in Christ, and on a perfect equality in the concerns of His kingdom. The expression of this brotherly affection, they held to be essentially connected with the most steadfast opposition to everything contrary to the purity of the truth, which might at any time appear in their brother; as well as with the freest communication of their worldly goods for the supply of his real wants. They acknowledged it to be utterly inconsistent with this, and with the most express precepts of Christ, for any of them so to lay by a store of this world's goods for the future wants of himself or his family, as to withhold what he possesses from the present necessities of his poor brethren.

Their manner of assembling and form of worship are thus described by the writer already referred to:—"They come together on the first day of the week, the memorial day of Christ's resurrection, to show forth His death—the one ground of all their hope—by taking bread and wine, as the symbols of His body broken and His blood shed for the remission of sins. In their assembly (which is always open to public observation) they join together in the various exercises of praise and prayer—in reading the Scriptures—in exhorting and admonishing one another as brethren, according to their several gifts and ability,—in contributing to the necessities of the poor,—and in expressing their fraternal affection by saluting each other with an holy kiss. In the same assembly they attend, as occasion requires, to the discipline appointed by the apostles in the first churches, for removing any evil that may appear in the body;—in the first place, by the reproof and admonition of the word addressed to the offending brother; and ultimately, if that fail to bring him to repentance, they cut him off from their fellowship."

The office of elders they conceive to be nothing like that of administering ordinances to their brethren; but mainly that of persons specially charged with the watchful superintendence over them, and peculiarly called to be examples to the rest. The authority of the divine word is the only authority, in matters of faith and practice, which they acknowledged. While repudiating all connection with other religious persuasions, they consider themselves bound to obey the temporal powers and all human ordinances which did not interfere with their submission to their heavenly king. "Their principal sufferings," writes the same authority, "(besides the general obloquy under which they lie) have hitherto arisen from their refusal to take any oath, in accordance with the express injunction of Christ."

As the tenets and practices of the Separatists have been fully discussed in the works already mentioned, it is unnecessary to enter into a critical examination of them in these pages. We deemed it but a matter of justice to the memory of Mr Walker, to give an authoritative statement of the origin of the sect, and its peculiar doctrines. Occasional notices of Mr Walker and his followers will be found in the Diary of the Rev. Peter Roe.* Alluding to Walker's "Address and Letter to the Methodists," Mr Roe remarks—"They are unanswerable and invaluable. The truth is luminously set forth in it." Another entry runs—"On Sunday night I heard Walker preach the most open Calvinism. Surely such doctrine will not be found effectual in the conversion of sinners." There is also to be found in Mr Madden's Memoir of Mr Roe, a very interesting letter from the Rev. Dr Quarry of Cork, to Mr Roe, which shows that the Separatist movement was regarded with strong feelings of apprehension by many eminent protestant divines of that period.

Amongst Mr Walker's published works may be mentioned—The 1st and 2nd Books of Euclid's Elements, demonstrated in general terms, Dublin, 1808. Supplementary annotations on Livy, designed as an appendix to the Editions of Drakenborch and Crevier, Glasgow, 1822: New Edition, London, 1844. Edition of Livy (7 vols.) by authority of the University of Dublin, Dublin, 1800. Lucian's "Dialogi Selecti Gr. et Lat." 1822. "Plain Geometry and Trigonometry;" new edition, London, 1844. "The Philosophy of Arithmetic," Dublin; and "Murray's Logic, with a commentary." "Essays and Correspondence," by W. Burke, London, 1838.

THE REV. CESAR OTWAY.

BORN A.D. 1768—DIED A.D. 1842.

OF the Rev. Cesar Otway, we have no means of tracing the early life. He was descended from an English family of rank and property. The branch to which he immediately belonged had, in a former generation, settled in the county Tipperary.

Having passed through Trinity College he, after a time, took holy

* Memoir of the life of the Rev. Peter Roe, by the Rev. Samuel Madden. Dublin 1842.

orders, after which he was seventeen years curate of a country parish; but we have not any means of distinctly ascertaining the particulars. When he first began to be generally known as one of the principal preachers in Dublin, he filled the post of assistant-chaplain to the Magdalen Asylum Chapel in Leeson Street. And, not long after, it became known to the more intelligent of those who took interest in church literature that he took a principal part in the writing and management of the "Christian Examiner," in conjunction with his friend Dr Singer. In this important work he sunk the powers of his able and well-stored mind for many years, working for the public, for religion and the church, but not for himself. So far from this indeed, that we are persuaded the neglect with which he was treated was a result of the efficient place he held among those who were then toiling by every means to raise the Church to a high position.

His preaching was as plain and sober in sense and doctrine as it was effective in style and manner. Even in this he gave the plainest proofs that he was not seduced by the praise of eloquence. Considering justly that his first object was to obtain a hold of the attention for Christian truth, he rejected the flowing garniture of language and fancy, of which no man possessed more, for a shrewd and simple style, often colloquial, always placing the most important points in the most striking aspect. It is also to be observed that Otway's character, as a writer holding a very high place in Christian literature, gave the weight of authority to his teaching, and they who knew him either in private life or in his ministerial capacity, found added influence arising from the thorough sincerity and whole-heartedness preserved in all his conversation.

Mr Otway is likely to be most known to posterity as a tourist.* On this subject we shall take an extract from the pages of the *Dublin University Magazine*, for the fidelity of which we can vouch:—"The peculiar characters of C. O. are the power he possesses of making his readers partake in the deep feeling he has for the natural beauties of his native land, and the humour and tact with which he describes the oddities and amiabilities of the Irish character. And, while depicting with no mean effect the absurdities of poor Paddy, there is no sourness in his satire. He even treads tenderly upon the heels of Popish priests, and would if possible, by his playful hits, rather improve the profession than hurt the individual.

"Beginning late in life to write for publication, we have heard that till his fortieth year he was not aware that he could handle a pen; occupied, too, for seventeen years as the curate of a country parish, he had not the time, even if he had the desire, to be an author; he therefore exhibits both the faults and excellencies of one who has late in life come for the first time before the public. . . . He seems full of multifarious observations,—he is fraught with practical knowledge, and having observed almost as much as he has seen and read, he can adorn with legend, anecdote, and story, almost any place or thing he attempts to describe, and we verily believe he would give a pleasant description of a tour round a broomstick."†

* His chief works are—1. Sketches in Ireland; 2. Tour in Connaught, 1839; 3. Sketches in Ems and Tyravly.

† Dublin University Magazine, Oct. 1839.

Among the numerous literary projects that were entertained by the active and busy mind of Mr Otway, there was, we have reason to believe, one for which his powers and attainments were eminently adapted,—a history of Ireland. No man was more fitted for this perplexed and delicate undertaking than one whose sagacity, justice, and honesty were unclouded by prejudice and party feeling, and unchecked by fear or influence. He also had projected an edition of Ware.

Among the literary publications to which Mr Otway was an effective contributor, may be mentioned the *Dublin Penny Journal*, first planned between himself and Mr Petrie. A combination of talents which must be allowed to have conveyed a high promise to the public, for between these two able and highly endowed men may fairly be said to have lain the best part of the materials for Irish history. As it was, during the brief period of their occupation in this paper, it was the vehicle of information far beyond the humble name and form under which it appeared. But it did not prosper; all such undertakings must for their success be dependent upon certain trade economics. A large and increasing sale of the *Penny Journal* was insufficient to compensate the cheapness of its price. And the parties concerned could not well afford to be losers for a period or amount sufficient to establish it. The one volume which was thus put forth will always be a valuable collection in the hands of the historian.

In the last two or three years of his life Mr Otway suffered much from attacks of a rheumatic nature, so very severe as to compel him to visit some of the German spas, from which he derived benefit, and appeared for a short time renewed in health. But early in the spring of 1842 his constitution gave way under the severity of a similar disease, and he died, leaving many attached friends and an affectionate family to lament his loss. The adepts in Irish literature are fully aware and will long feel the extent of that loss to his country.*

THE REV. WILLIAM BRUCE, D.D.

BORN A.D. 1757—DIED A.D. 1841.

WILLIAM BRUCE is said to have been a descendant of Robert de Brus, who accompanied William the Conqueror in 1060. He was successively a minister of the Presbyterian Church in Lisburn, Dublin, and Belfast, and for nearly half a century he filled the post of principal of the Belfast Academy. He served as a volunteer; and in 1783 sat as a delegate at the celebrated national convention in Dublin. He was a most popular preacher in the body to which he belonged, and is said to have been extremely impressive, dignified, and solemn in his pulpit delivery. Besides many other publications, he was author of an excellent "Treatise on the Being and Attributes of God," "A Treatise on Moral Philosophy," "A Commentary on the New Testament," "Essays on Church Government and Non-Subscription," "The State of Society in the Age of Homer," &c. Dr Bruce was, we believe, of the Uni-

* See Athenæum and Gentleman's Magazine, June 1842.

tarian branch of the Presbyterian Church, which holds so strong a position in the north of Ireland, and is, apart from its doctrines, so much to be commended for liberality towards other churches.

THE REV. BARTHOLOMEW LLOYD. D.D.

BORN A.D. 1772—DIED A.D. 1837.

DOCTOR LLOYD was born in the year 1772. He was descended from an ancient Welsh family, which had settled in the county Wexford. His grandfather, the Rev. Bartholomew Lloyd, of the Abbey House of New Ross, left four surviving children, the eldest of whom, Humphrey (the father of Doctor Lloyd), died in the year 1786, leaving a young and numerous family. During his father's lifetime, Bartholomew was taken under the protection of his uncle, John Lloyd, Rector of Ferns and Kilbride, and placed by him under the instruction of the Rev. John Alexander of Ross. At the early age of fourteen he was doubly orphaned in the loss of both his father and his uncle. He was thus thrown almost completely on his own resources.

He entered the university in 1787, under Dr Burrowes, afterwards Dean of Cork. In 1790 he obtained the first scholarship, a distinction rendered all the more remarkable by his brilliant successes as a science scholar. He was elected a fellow in 1796, on answering never surpassed in the history of fellowship examinations.

On the resignation of Dr Magee (afterwards Archbishop of Dublin) he was appointed to the vacant chair of Mathematics, while yet a junior fellow. This acknowledgment of his high scientific attainments, though made out of the usual course of proceeding, was amply justified by the results. Some allusion has been already made in these pages to the important reform that was effected at this time under the auspices of Dr Lloyd. On this subject we shall now merely add the testimony of Dr Lardner:—"There is something worthy of notice in the circumstances attending the introduction of what is called the 'new science' into this university. Great changes in the literary and scientific arrangements of an extensive institution are generally slowly effected, and produced by a combination of the industry and talents of a number of individuals co-operating for the attainment of one end. In this instance, however, the revolution was great, rapid, and the work of *one* man. About the year 1813 Dr Bartholomew Lloyd, then a junior fellow, was elected to the professorship of mathematics." After describing the condition in which Dr Lloyd found mathematics in the university at this time, Dr Lardner continues:—"Such a course of study might have been very proper in the University of Dublin in the year 1712; but in the year 1812, with the accumulated discoveries of a century, the various scientific establishments of Britain and the Continent all actively cultivating physical and mathematical science in their most improved state, the continuance of such a system must have been disgraceful. Deeply impressed with this feeling, Dr Lloyd, singly and unassisted, conceived and executed the most important and rapid revolution ever effected in the details of a great public institution."*

* Dr Lardner's *Algebraic Geometry*, Preface, xxxvi.

In the year 1822 Dr Lloyd was promoted to the chair of Natural Philosophy, vacant by the death of Dr Davenport. It was while he filled this important position that he gave to the world his well-known treatise on Mechanical Philosophy. The *Quarterly Review* (No. lxxviii. Art. 6) devotes a long and able article to this work, and concludes in these terms:—"Dr Lloyd unites the highest claims to our gratitude for his bold and successful effort to supply, in an important part, this deficiency. His work appears to us to be, as far as it goes—and to promise in its progress still to be—the most considerable work of our day; it effectually rescues us from all suspicion of our inferiority of ability to pursue these high subjects by the highest means; it exhibits powers of intellect not second to the ablest of our foreign contemporaries; and it cannot, we think, fail to exalt our scientific character abroad, and to extend the influence and progress of such studies at home. . . . The style unites the perfections of philosophical precision and classical elegance, and exhibits a clearness, a simplicity, and a harmony which bespeak a mind that can lift itself from its subject and view its bearings with a comprehensive glance. . . . There is judgment displayed in the selection of the materials which are likely to be of most value to the student; skill generally exhibited in their disposition and development, and originality in moulding them so as to harmonise with the whole. We need, therefore, scarcely add, that we shall hail the appearance of the second volume as completing the most valuable treatise on mechanics which has yet appeared in our language."

In the year after his promotion to the chair of natural philosophy, Dr Lloyd published a volume of sermons, first delivered in the College Chapel. The subjects treated in these discourses are the "nature and offices of faith; the want of faith; spiritual influences; the value of the Holy Scriptures as means of grace; the rules of interpretation to be applied to the Holy Scriptures; the doctrine of predestination; the doctrine of the atonement; of Christ's mediation; on prayer as a means of grace; on good works as a means of grace." These discourses have been highly commended for the soundness of their principles, and the great depth of thought and argument displayed throughout in the treatment of these subjects.

In 1831 Dr Lloyd was elevated to the provostship, on Dr Kyle's promotion to the bishopric of Cloyne.

He was now placed in a position in which he could add all the force of authority to the development of the views on which his active mind had so long been intent. His first efforts were directed to the advancement of the mathematical school in the university. The professorships of mathematics and natural philosophy had always been held in conjunction with a senior fellowship. Dr Lloyd proposed to separate the offices of these professorships from every other collegiate duty, and to elect the professors from among the junior fellows. In this project he met with the cordial co-operation of the senior fellows, and thus a most valuable reform was effected quietly and quickly by the commanding influence of the new provost. The fellowship examinations were also improved under this change; a statute having been obtained enabling the board to summon either of the professors to assist in those important examinations. A part of the arrangement took immediate

effect by the appointment of Mr Lloyd to the professorship of natural philosophy; and it was completed in 1835 by the election of Mr McCullagh to the chair of mathematics. The scientific public are already well aware of the advantages which resulted from securing the labours of these distinguished men.*

The school of theology next occupied the provost's attention. In the year 1833 the board determined that the divinity course should extend through two years, during the first of which Archbishop King's lecturer, with his assistants, and during the second, the Regius Professor, with his assistants, were to direct the candidates' studies. In order to carry out this arrangement the Archbishop King's lectureship on divinity was placed upon the same footing with the professorships of mathematics and of natural philosophy, of which we have already spoken. Dr O'Brien, afterwards Bishop of Ossory, was the first to fill the lectureship under the new arrangement.

The next reform effected under the same happy auspices was the remodelling of the entire undergraduate course, and the mode of conducting the periodical examinations. A new statute was obtained by the provost, with the concurrence of the board, in the beginning of the year 1833, by which the terms were declared to be three in number, and were fixed in reference solely to the time of the year—the examinations to be held at the opening of each term. This alteration necessitated a corresponding change in the distribution of study. The nature and the value of these comprehensive changes are too well known to require comment or discussion in these pages. A full account of them will be found in the University Magazine already referred to. We must also refer to the same authority for particulars of the architectural improvements contemplated by Dr Lloyd, which were under the actual consideration of the board when death removed him from the scene of his labours. His death took place in November 1837, and he was succeeded in the provostship by the late Dr Sadleir.

Of the many eloquent tributes paid to the memory of Dr Lloyd by Dr Lendrik, Regius Professor of the Practice of Physic; Dr Barker, Professor of Chemistry; Mr Butt, Professor of Political Economy; and the Rev. W. Archer Butler, Professor of Moral Philosophy, our space will only allow us to give a short extract from the touching and impressive remarks from the last-named of these eminent professors:—"I can scarcely resume my labours without a moment's sad recurrence to the cause which suspended them. That we can assemble at all in this place for these high purposes of reflective science is mainly due to the enlarged and liberal views of him whom you have lost; and though all the departments of collegiate instruction may claim, and though their conductors, as I am pleased to perceive, have already claimed, their respective rights to join in the public grief upon the present occasion, yet this one—which was peculiarly his creation—may perhaps with melancholy pride demand the place of chief-mourner in that sad procession of the sciences which laments his departure. Himself no undistinguished cultivator of these pursuits, he was eminently capable of knowing their value; he felt of what importance it was that the busy analysing spirit of the age, instead of being idly neglected or arrogantly contemned,

* Dublin University Magazine, Jan. 1838, 115.

should be met and directed in the seminaries of education. With these sound and comprehensive views, his characteristic activity at once organised the means for attaining them; and the only misconception he betrayed in the arrangement of this invaluable machinery was in an estimate too kind and flattering of him whom he selected to work it! The leading members of the university have already—to their own credit as to his—decided upon public, permanent, and striking memorials of their sense of the loss which we have all sustained. But all Athens was said to have been the monument of Pericles; and of this academic legislator I would add, that you yourselves can supply even a nobler, a more enduring, a *growing* monument, in the progressive improvement of your own powers of thought, under the influence of his institutions. Forget not, that however you may attribute to causes more secondary and immediate the advancement of your faculties, you will still be the pupils of him who gave these causes being. Forget not this, and it will add to the feeble efforts of your present instructor the powerful motive of exertion, contained in the conviction that every successful struggle of yours for mental perfection is contributing to the height and splendour of the monument of the most devoted, the most enlightened, and the most energetic governor your university ever possessed."

In confirmation of these expressions of regret and respect, the members of the university placed a bust of Dr Lloyd in the College Library, and founded mathematical exhibitions called after his name.

Dr Lloyd's chief publications were:—"An Address delivered at the Third Annual Meeting of the Geological Society of Dublin," 1834; "An Elementary Treatise of Mechanical Philosophy," Dublin 1835; "Discourses, Chiefly Doctrinal, delivered in the Chapel of Trinity College, Dublin," London 1822; "A Sermon preached on the occasion of the lamented Death of George the Third," Dublin 1820.

THE REV. WILLIAM NELSON, D.D., M.R.I.A.

—BORN A.D. 1774—DIED A.D. 1821.

WILLIAM NELSON was born in the county Down in 1774. His family were of the Presbyterian persuasion, and having been educated for the ministry of that Church, he was appointed minister of Dundalk in 1799—an important post for so young a man. He established a high reputation as a linguist, not only in the ancient language of the country in which he preached, in Dundalk and other localities, in days when a knowledge of Irish was a rare accomplishment for an educated man to possess, but he was also a distinguished Hebraist, when Hebrew scholars were few. In 1816 he was appointed Professor of Hebrew and Principal of the Classical Department in the Royal Belfast Academical Institution. Among his publications were an Irish Grammar and Exercises; also, a Greek Grammar and Exercises; and, conjointly with his elder brother, James Nelson, D.D., of Downpatrick, he contributed many articles to the "Classical Journal." He and his father, Moses Nelson, D.D., his eldest brother James, and his younger brother, the Rev. Arthur Nelson,

were, for more than half a century, the educators of most of the professional men of all denominations in the county Down. Among Dr James Nelson's pupils were Dr Crolly, Roman Catholic Primate; Dr Denvir and Dr Dorrian, Roman Catholic Bishop of Down and Connor. The subject of this memoir died in 1821.

JOHN JEBB, BISHOP OF LIMERICK.

BORN A.D. 1775—DIED A.D. 1833.

THE family of the Jebbs have been distinguished for their literary talent.* They are traced to ancestors for many generations inhabiting Mansfield in Nottinghamshire. Richard Jebb, the eldest son of Samuel Jebb of Mansfield, settled in Ireland. His son John became an alderman of Drogheda; he had two sons, the late Mr Justice Jebb and the subject of this memoir, who was born (1775) in the city of Drogheda. Two years after his birth, his father fell into commercial embarrassments, and he was taken under the care of his aunt, Mrs M'Cormick. Under this most excellent lady the bishop has commemorated his early training to piety.

When he reached his seventh year, he rejoined his father's family at Leixlip, where he continued until he was sent to Celbridge academy in his eleventh. At this school the delicacy of his moral and perhaps physical constitution for a time exposed him to the rude and rough handling of his more coarsely moulded schoolmates; but from this his natural prudence and firmness of temper gradually set him free. Here also his literary tendency was early shown by the composition of a tale in conjunction with another boy. They supposed themselves travellers somewhat after the manner of Robinson Crusoe, and wrote "the adventures of Thomas Curtis and John Jebb;" the master was pleased to celebrate this juvenile achievement with a holiday.

In 1788 his brother succeeded to the estate of Sir Richard Jebb, and thenceforth took upon him the cost of his education, and removed him to the endowed school of Londonderry. This change he always looked upon as most happy in its consequences, and providential in all respects, both on account of his studies, and the associations to which it led with those who were the friends of his life; amongst others, his friend Alexander Knox. Here he acquired decided literary tastes and habits of voluntary study. His play-hours were spent apart over such books as he could procure,—while it was observed that his sympathy and humanity were shown by his loving to sit with any boy who was sick.

In 1791 he entered college, and went to reside with his brother, the late Mr Justice Jebb, who continued to maintain him in college until the death of their father. At this period Mr Jebb had reached his 21st year. He then received £2000 from his brother in lieu of a much less amount to which he was entitled.

In college he was successful in obtaining premiums, and this rather by means of his natural turn for application than from any ambitious

* Some interesting particulars respecting the Jebb family will be found in Nichol's Lit. Anec., and in the London "Gent. Mag.," Feb. 1834.

desire for these honours. He also, in due time, obtained a scholarship in the most honourable manner, with best marks from every examiner. He obtained three premiums for English verse from the college, and two medals from the Historical Society for the same species of composition. With the highest reputation for ability, he was still more respected and regarded for his fine moral qualities, his kindly affections, his freedom from selfishness, emulation, and every ungenerous failing.

For a time he turned his attention to the Fellowship course, but after a spring and summer devoted to mathematics he relinquished the study, though pressed by his tutor, Dr Magee, to persevere.

He continued to reside in college until the expiration of his scholarship in 1799, devoting himself chiefly to theological studies.

He had, two years before, received a promise of interest with the bishops from his early friend, Mr Alexander Knox. Mr Knox in the interval became secretary to Lord Castlereagh, and Mr Jebb, from a delicate sense of reserve, did not now remind him of his promise. They met in the streets, and Mr Knox himself introduced the subject. The consequence was, an introduction to the bishop of Kilmore, who consented to receive him into his diocese. In February 1799, he received deacon's orders from Dr Young, bishop of Clonfert, an illustrious prelate already commemorated in these pages.

By the kindness of Dr Elrington, he was recommended for a curacy to Dr Cleaver, then bishop of Ferns, with an understanding that he was to be specially "under the eye of the bishop." But he had already formed his engagement with the bishop of Kilmore, and in July 1799 he received, through Mr Knox, an invitation to accept the curacy of Swadlinbar in that diocese.

We are compelled to abridge this memoir by passing over his exemplary conduct in this interval, and shall only observe, that here he formed his acquaintance with Mr and Mrs Latouche of Belview, then frequenting that place, which, being famed for its medicinal waters, was much resorted to. In many respects, the accounts of his life in this place for four years, and the description of the place itself, both very much remind us of similar circumstances in the life of Wolfe. And there was to some extent a similar result; for though the eminent scholar now under our notice survived to be an ornament to his profession, it is considered that his constitution received a lasting injury from the severity of his labours, and his exposure to weather and fatigue.

In December 1799 he received priest's orders from the Bishop of Kilmore, and in 1801 he took his degree of A.M., and, by the invitation of Dr Magee, preached in the College chapel. By the same kind and affectionate interest he was, in the following year, invited to preach the annual sermon before the Lord-Lieutenant and members of the Dublin Association. About this period the Bishop of Kilmore was removed to Cashel, and it was agreed that he should take the first opportunity to follow him. This change was soon effected; he was in the following December summoned by the archbishop to fill the curacy of Mogorban, a parish of the bishop's near Cashel.

In the brief interval between these appointments, we have it on his own authority, that a change had taken place in his views both as a

Christian and a minister; and he considered it an advantage that it should have thus occurred previous to the outset of his ministry in the new parish.

So far as personal advantage was to be regarded, this change of place was fortunate; his duties were considerably lightened,—his time for study increased,—while the public library of Cashel gave a new and wide field to his love of literary research. This library was the bequest of Archbishop Bolton, and preserved from ruin at the expense of Archbishop Broderick.

During this period, the most interesting account is given by Mr Forster of the bishop's studies, of the several pursuits and avocations by means of which his knowledge was extended and his judgment formed. Amongst these, may be specified his readiness to instruct others and aptness to communicate the results of his reading. His correspondence with Mr Knox is also mentioned, and to those who are acquainted with that gentleman's correspondence, it may be indeed very obvious to what an extent they influenced the opinions of Mr Jebb.*

In 1805 he was employed by the archbishop to examine the candidates for ordination,—the examination lasted three mornings. He was to preach the ordination sermon, but on Saturday evening he found himself very ill, and without a page of his sermon written. After a few hours' sleep he was called at twelve, and sat up till morning at his task: the sermon thus composed in a few hours attracted general approbation, and was afterwards published at the request of the bishop of Kildare.

It was during this period that his attention was accidentally turned by Mr Knox to the subject of parallelisms in the New Testament; the theological reader is aware of the peculiar interest of the subject and of the able essay published many years after by Mr Jebb, presenting the result of his critical labours upon it.†

In 1809 his health suffered, and he became subject to nervous depression. By Mr Knox's desire he joined him in an excursion to England. In this tour he became acquainted with Hannah More, Wilberforce, and other persons of the same spiritual stamp.

In the summer of this year he was appointed to the rectory of Abingdon. Among other studies that then soothed and adorned his intervals of leisure, the Greek dramas are mentioned. In addition to the necessary labours of his sacred calling, he engaged in laborious translations from the Greek philosophers and fathers, and extensive criticisms and extracts from the graver of our English writers.

In 1812 he sustained a dislocation of his left shoulder, occasioned by the overturn of a gig in which he was travelling with his brother-in-law, Mr M'Cormick. His shoulder was first set by a blacksmith, to whose cabin he was removed. From the ignorant and clumsy handling of this village bone-setter he endured the most protracted anguish with "his characteristic firmness and patience." The opera-

* See life of Bishop Jebb, by the Rev. C. Forster, 3rd. ed. 1851.

† "Sacred Literature," by Bishop Jebb. 1820, 1823, 1832. See T. H. Horne's Introduction to the Scriptures. Orme's Bibl. Bib. Boy's (Thos.) *Tactica Sacra*, and Bickersteth's C. S.

tion was but apparently completed, and on being submitted to surgical skill, it was discovered that the joint was yet out of place; the operation thus required was impeded by the inflammation, and it took the strength of two persons, successively applied for more than an hour, to reduce it. From the effects of this accident he was long recovering.

In 1818 Mr Jebb was chiefly occupied in preparing his sermons for the press, and superintending their publication, for which purpose he repaired to London, where he was received as a guest by Mr J. H. Butterworth of Fleet Street. The publication of this volume was undertaken by Messrs Cadell and Davies, on the recommendation of Dr Magee.

In 1819 his great original work on Sacred Literature, which had for many years occupied so much of his time and thoughts, was at length brought to a conclusion. The papers had long lain in his desk neglected, as their composition had failed to satisfy his own taste: an impulse communicated by his chaplain led to their resumption and completion in "somewhat less than five months;" and in 1820 he proceeded to London to superintend the publication. It would appear, from an incident mentioned by Mr Forster, that this severe exertion was productive of some detrimental effect on Mr Jebb's health, which led to his subsequent paralytic attack.

The publication of this work extended and confirmed his high reputation. It sold well—was favourably noticed in reviews, and, what was more important in every sense, was copiously analysed in Horne's introduction to the study of the Bible.

After his return to Ireland, he was presented to the archdeaconry of Emly. In the next year he took his degrees of B.D. and D.D. at the February commencements.

On the visit of George IV. to Ireland, his works were presented at levee to the king by Lord Talbot, who introduced him.

In the formidable popular disturbances which succeeded, his discretion, firmness, and ability were amply tested; and were, under providence, the means of arresting the progress of insurrection within the scope of his parish and vicinity.

Mr Jebb's parishioners had come to an understanding, which proves how well they were guided. The attack of the rector's house was to have been the signal for a *levée en masse* of his parishioners, to repel the assailants and cast them out from the parish. Resolutions drawn up by Mr Jebb were universally signed, and firmly adhered to.

From the king and parliament these truly meritorious services met with the notice they so well deserved. His conduct was referred to, and his resolutions cited in parliament and by the public press.

In the next year he was appointed to the see of Limerick; and it is gratifying to read of the demonstrations of sincere and heartfelt joy with which the people received the news. Among his first arrangements on entering upon the duties of the diocese, one claims our more immediate notice; his care to provide that the candidates for holy orders should be adequately prepared for the duties of their momentous and high calling. We have only now to observe, that Jebb, in unison with Magee, took the most effectual steps to secure this due and needful preparation, by the care they took at these examinations. But the

Bishop of Limerick mainly contributed to this desirable end by arranging and making universally known a course of authors. He adopted from his own experience a maxim, which he used to repeat, from Dr Anthony Tuckney, who, when "according to the cant of his times," he was called to elect none but "the godly," replied, that he "would choose none but scholars, adding, very wisely, 'they *may* deceive me in their *godliness*; they cannot in their *scholarship*.'" He printed his courses for circulation, and they were soon adopted by other prelates, so far as was possible. The particulars of his arrangements may be seen in Mr Forster's memoir (pp. 237-243); they quickly influenced the studies of those who were reading for orders; and Mr Forster notices that several valuable works on sacred subjects had their rise in the studies thus occasioned.

In the second year of his episcopate he was summoned to parliament. It is needless to dwell at length upon the noble stand which he then made against a great and powerful faction, of which it was the immediate object to overthrow the Irish branch of the church.

To face this impending storm, the bishop repaired to London; Mr Forster presents a pleasing picture of his reception, the friends he associated with—the best minds of the day—and the mode of life he led. On the 10th of July the Tithe Commutation Bill was brought forward by the Earl of Liverpool. Of the bishop's speech on that occasion we cannot conveniently speak in the detail which it deserves; and to convey a just impression of it we must have recourse to abler pens than our own, and for this shall refer to opinions recorded in the bishop's memoir by Mr Forster.

Mr Knox, who measured the coming storm with the eye of a philosopher, while he felt its approach in the spirit of a true son of the Church of England, thus conveys the impression made upon him by the bishop's able speech:—"The subject was continually before me; and I saw not how the multifarious falsehoods which were gaining more and more the blind acquiescence of even well-meaning persons, were to be competently met and refuted. It was lamentably obvious that too many did not care, and none thoroughly knew anything about the matter. This *desideratum* your speech has supplied, and if the clergy and friends of our Irish branch of the anglican church do not feel themselves more obliged to you than to any other individual for the last hundred years, I can only say they see the business with eyes differing from mine."

One of the last survivors of the Augustan age of British oratory, himself a brilliant model, as well as a veteran judge of parliamentary eloquence, Mr Wilberforce, in a letter to a common friend, has happily left on record the estimate which he had formed of the varied merits of this speech, and of the rank to which it stood entitled in the annals of parliamentary debate. Writing in the following September, Mr Wilberforce asks, "Have you read the Bishop of Limerick's speech? It is one of the most able ever delivered in parliament; and I cannot but feel some indignation, when I remember the coldness with which it was spoken of by many who ought to have felt its excellencies with a keener relish. But they did not expect a debate, and were in a hurry to get away to their dinners."

We now come to the last period of this good man's life, a period full of instruction were it permitted us to enter into the details of its affecting course. A sudden stroke of paralysis at once ended his active labours in the church, and sent him to strive for the remainder of his days with a complaint which, though to him it was providentially lightened in an unusual degree, never ceased to press upon the powers of life, till in a few more years it put a period to his useful course.

Slowly after a severe struggle, during which the best medical advice was obtained, he recovered so far as to be considered out of immediate danger, and what was more important, in the full possession of reason and speech. To this merciful disposition of providence, he owed the comfort and utility of his remaining years.

The bishop was removed to England, where he pursued his studies with an assiduity not often equalled by the most diligent students in unbroken health. It seems during this period to have been his aim chiefly to bring such theological writings into notice as he considered most practically useful; and Dr Townson's discourses gave an agreeable occupation to his mind. He also entered with earnest zeal into the political questions which at that time affected the church. He wrote a remarkable letter, and also joined the clergy of his diocese in a petition on the same subject, in which the same view is uncompromisingly conveyed. In 1829 he suffered a second attack of paralysis, which fell on the limbs which had been previously attacked: and though the symptoms were less severe, yet they left him additionally disabled; he became more exclusively confined to his chair. A striking mark of his frame of mind, still regarding life but in relation to its useful employment, is mentioned by his biographer. On the day of his attack, he was heard to say with a cheerful countenance, "Well, Townson is done at any rate."

In the previous year he published these discourses,* and entered on the preparation for the press of his sermons on the liturgy, which he afterwards published in 1830. He had been chiefly resident at Leamington, but finally removed to the vicinity of London, and took up his abode at East Hill, near Wandsworth. His decline seems to have been progressively hastened by successive attacks of illness, and by the constant repetition of bleeding to guard against paralysis. All this was, however, not sufficient to arrest his zeal and his literary diligence; and he was efficiently watched over, and kept in the best condition that nature would admit, by the friendly zeal and skill of Sir Henry Hallford.

In 1832 he published the remains of the Rev. William Phelan, with a memoir, amidst the increasing returns of his distressing languor. In this year he received a trying shock in the death of his friend Alexander Knox. He still, in every interval that could be gained from his infirmities, endeavoured with a conscientious feeling of responsibility to dispose of his strength for the advantage of the Church. His labours were chiefly bestowed on the revival of such old English divines as he considered likely to be serviceable in the promotion of piety.†

In the same year he was attacked with jaundice, which rose to an

* "Practical Discourses," by Thos. Townson, D.D., with a Memoir, 1828.

† "Burnet's Lives, Characters," &c., with an introduction and notes, 1833.

alarming height. It was overcome for a time, but is considered to have been the forerunner of his death. He had regained his ordinary spirits, and was even projecting larger labours than he had been for many years engaged in. The death of Wilberforce seems to have drawn a strong expression of this feeling. He nevertheless was, with his wonted activity of mind, meditating a new edition of Berkeley's "Minute Philosopher," when he received an intimation that he was soon to rest from his labours. We shall not attempt to convey the affecting impression of his death-bed scenes, because we cannot afford to follow the details of Mr Forster's statement, which we should only mutilate to no effect. It was, indeed, the lively exemplification often found in the Christian's death-bed, and nowhere else, of all that humanity can be under the renewing power of grace. His departure took place in December 1833, in the fifty-ninth year of his age. His lordship was never married.

THE REV. CHARLES WILLIAM WALL, D.D.

BORN A.D. 1777.—DIED A.D. 1862.

CHARLES WILLIAM WALL, D.D., Professor of Hebrew and Vice-Provost of Trinity College, Dublin, died on the 3d of August 1862, at the International Hotel, Bray, at an advanced age. We have not been able to ascertain the exact time of his birth, nor indeed to discover any record of his early life. It appears from Dr Todd's Catalogue of Graduates in the University of Dublin, that Wall was a scholar in 1798, and took the degree of B.A. in 1800. He obtained a fellowship in 1805, and proceeded to the degrees of B.D. in 1819 and D.D. in 1820.

Dr Wall held a very high rank amongst Oriental scholars. In 1848, the year after he was elected vice-provost, he founded five scholarships of £20 per annum each, for the encouragement of Shemitic and Hebrew learning. He is, however, best known as the author of the following works:—"Examination of the Ancient Orthography of the Jews, and the Original State of the Text of the Hebrew Bible" (London, 1837); "An Essay on Egyptian Hieroglyphics; an Inquiry into the Origin of Alphabetic Writing;" "Proofs of the Interpolation of the Vowel-Letters in the Text of the Hebrew Bible, and grounds thence derived for a Revision of its Authorised English Version" (Dublin, 1857); "A Prophecy respecting the Divinity of our Lord and His Atonement, and Recovered from the Corruption with which its meaning was perverted by the Jews of the Second Century" (Dublin, 1845). As the field in which Dr Wall almost exclusively laboured possesses few attractions for general readers, it would be unsuitable, if not futile, to attempt any comment here of the nature of a critical estimate. We have, however, been at some pains to collect such references as may be useful to those who would desire to examine for themselves.*

Dr Wall was never married, and resided within the college until near

* Edin. Rev., lxiv. 82; *Dubl. Univ. Mag.*, xvi. 130; *Brit. Mag.*, Jan. 1836; *Athenæum*, 1844, 821; *Westminster Review*, Oct. 1857. See also *Vale's Early History of Egypt*, from the Hieroglyphics of Dr Wall (1857).

the close of his life. Though much respected for his learning, and the kind and generous interest he always took in the welfare of his pupils, he was generally regarded by the students as a species of literary curiosity—in fact, a second edition of “Jacky Barret.” Confirmed old bachelor as he was, and spending the best part of his life in the library amongst old books and manuscripts, or in his musty chambers in “Botany Bay,” it was not to be expected he should be altogether free from eccentricities. It is, however, extravagant to speak of them in comparison with Barrett’s; yet it is hard to repress a smile when reading the following complaints of Wall about the former’s peculiarities. Our extracts are from original letters from Wall to Magee, then Dean of Cork. Under date of July 2, 1814 he writes:—“This list, imperfect as it is, of the two junior classes of scholars, I was not able to get for you till this day, as Barrett has been continually putting me off, and even to-day, when he allowed me to look at the book, he was every moment teasing me to know what it was I was about, and whether I was not done yet, so that I was obliged to fill up my list in the greatest hurry; and though I am sure I did not detain him above half-an-hour, he, before I had finished, got quite unruly, and swore violently he would not stay any longer, so that I was unable to look over a second time for the names I had at first overlooked in my hurry, or perhaps they were of earlier classes, and had dropped down into these. The fellow is grown quite disobliging, and it is shockingly disgusting to be under any sort of obligation to him. Don’t lose this list, as I might not be able to get another soon for you. I must defer getting you a complete list till the next senior lecturer comes into office.” In a letter dated the 12th of the same month he writes:—“I found Barrett at six o’clock chapel this morning, and I stuck to him till I got the rest of the list as follows.”

Dr Wall was reputed to have amassed great wealth. We are not aware of his having made any extraordinary disposition of it, as Dr Barrett attempted to do by his will, or that the law had to be invoked in favour of the natural objects of his bounty.

It is said that in the scholarship and classical honour examinations, “Old Charlie,” as he was profanely called, was the terror of all comers who were not well versed in the Greek particles. If an unlucky candidate neglected the claims of the very minutest amongst a host, and failed to render it appropriately into English, he had no chance of a good mark from the Doctor, however excellent his performance might have otherwise been. It would, of course, be absurd here to discuss the controversy between his beloved particles and suggested interpolations and the Æolic digamma. His faith in them was so strong that one might believe Pope’s Homer would have been condemned, if on no other grounds, for its utter disregard of those precious expletives in which the soul of Homer did mostly dwell. In this respect Wall was supposed to be only following, and may have been confounded with, Barrett; but however that may be, the tradition prevails that in the matter of the Greek particles Vice-Provost Wall did not recommend himself to the pious remembrance on all occasions of the *Alumni* of old Trinity. It was said, too, that he took a malicious pleasure in putting horribly contracted Greek into the hands of his victims. But whatever his

peculiarities may have been in these respects, he got the credit of being amiable withal and good at heart. To his character as a scholar sufficient allusion has already been made.

THE REV. PETER ROE.

BORN A. D. 1778—DIED A. D. 1842.

A FULL memoir of the life of this exemplary minister and eminent preacher has been written by the Rev. Samuel Madden, from information mainly derived from the diary and correspondence of Mr Roe.* The materials collected from these sources and from the personal recollections of the compiler himself, present a highly interesting picture of the labours of a zealous and able divine at a very trying and critical period in the history of the Protestant Church in Ireland. The state of the Church at the close of the last century is described as having been very low indeed. "The latter part of the eighteenth century," writes Bishop Mant, "was perhaps on the whole a season of supineness and inaction as to religion in these kingdoms; and the Irish clergy in general may be judged to have partaken of this character, though the revival of the office of rural deans may be regarded as a symptom of increasing care for the discipline of the Church in her governors; and the institution of the Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion indicates, both in them and in the clergy at large, and in the lay members of the Church, a disposition to encourage spiritual improvement. For such improvement no doubt there was ample room in the interior of the Church herself."† Another witness, too, of no mean authority, the Dean of Ardagh, in his "History of the Catholic Church in Ireland," describes the lifeless condition of the Church at the same period. He says—"It is true indeed that after the many struggles which at different periods the Irish Church was destined to sustain, and which have been briefly adverted to in the foregoing pages, that recovering from temporal pressure, she appeared, like the Jewish Church of old, to forget for a season the hand that fed her, and to settle down in a cold quiescent employment of her increasing prosperity."

The Rev. Peter Roe was one of those that took a conspicuous part in the work of rousing the clergy from their listless indifference to a true sense of their duties. "Placed, by the providence of God, at the very outset of his career, in the very same parish in which he ministered until his death, he maintained for above forty years a character for zeal, affection, prudence, and Christian consistency, which have rarely if ever been excelled."‡

Mr Roe was born in the town of Gorey in the county Wexford, on the 11th of March 1778. His father, Henry Roe (who married

* Memoir of the Life of the Rev. Peter Roe, with his Correspondence, by the Rev. Saml. Madden. Dublin, 1842.

† History of the Church of Ireland, by the Right Rev. Richard Mant, D.D., Lord Bishop of Down and Connor, vol. ii. p. 779.

‡ Memoir by Rev. S. Madden. All quotations not otherwise specially acknowledged are to be understood as made from the same admirable biography.

Ann daughter of Richard Woodroffe Esq., of Gorey), was a physician of high reputation in that neighbourhood, where he resided for many years, until he was forced to remove to Dublin after the attack on Gorey in the rebellion of '98.

Of Mr Peter Roe's early and schoolboy days, few records have been preserved. He entered Trinity College, Dublin, in 1793. From his correspondence it appears that he did not fail to distinguish himself for diligence and attention to his studies and good answering at the examinations. He won a first rank science premium at the Trinity term of the year 1795, and at other examinations obtained excellent judgments in logic, astronomy, physics, ethics, as well as in Greek and Latin. There seems, however, to be good reason for concluding that his university career would have been more successful if he had been better grounded in the classical languages before he entered college. To remedy his deficiency in this respect he was obliged to devote too much of his time in college to the study of those languages. He was a distinguished member of the College Historical Society, of which he was elected librarian in November 1791,—an honour in which he appears to have taken a just and natural pride as a high mark of confidence and popularity amongst his contemporaries. To judge from the constant allusions in his letters to the affairs and debates of the Society, he must have been a very active and efficient officer, as well as a determined aspirant for its literary prizes. He seems withal to have been troubled by the fashionable tendency of the times towards French ideas, which manifested themselves even in the College Historical Society. He writes in February 1798:—"The Society is getting on most famously; five new members took their seats last night, and seven are to be balloted for next meeting. I am sorry, however, to say that we have gotten some lads of very democratic principles, over whom it is necessary to keep a strict hand. They have crept imperceptibly into the Society, and we must be careful not to admit any more."

But there was another college society of a very different nature with which Mr Roe became connected. The government, alarmed at the threatening aspect of affairs in 1796, invited all loyal subjects to embody themselves into yeomanry corps. It was hardly to be expected that this proposal, embraced as it was with much alacrity in many parts of the country, should not rouse the martial spirit of the young blood of old Trinity. After one unsuccessful attempt to obtain the necessary consent of the college authorities to the enrollment of a college corps, the young and ardent loyalists achieved their object; a committee was appointed to examine and give a return of all those who were able and fit to bear arms; and we are told "the return made was 210, none of whom were under 5 feet 6 inches. There were about ten represented to the meeting as being under size, but able for any service. These, by a vote of the meeting, were elected members of the corps." Officers and the uniform were next chosen. There were four captains and eight lieutenants. All of the former, and two of the latter, were Fellows of the university. The corps selected as their uniform "scarlet faced with blue, without any lace, and plain gilt buttons, white Kerseymere waistcoat and breeches, with black leg-gins." Of this corps Mr Roe was an original member, and took his

place in the third company, which was under the command of Mr Phipp, a Fellow. Their motto was "*Tam marti quam Minervæ.*" We fear Mars was in the ascendant, and that Minerva, so far at least as the peaceful side of her character was concerned, was thrown into the shade. The drill-serjeant certainly was not for dividing their allegiance when he told them that "it was a pity such fine young men should be wasting their time upon books." There is abundant evidence from his letters to home that young Roe entered with great spirit into the business of the college corps. He does not seem to have been deficient in courage at all events, as he bravely defended himself against an attack made on him one night about this time in Fitzwilliam Square.*

His letters abound with allusions to drills, marches through the city, parades, reviews, and sham fights. When the time for real fighting came soon after in "'98," it is not recorded by Mr Roe's pen what part the college corps took in that sanguinary struggle. His father and family, as already mentioned, had to fly from Gorey to Dublin, and this event, by bringing the whole family together, put an end to Mr Roe's correspondence with his family during that eventful period.

Having completed the necessary studies in divinity, Mr Roe was nominated to the curacy of Kilkenny by the Rev. Ed. Pidgen, the minister of St Mary's in that city. He was ordained soon after by the Bishop of Cork, and on the last day but one of the year 1798 "he broke the ice," as he says himself, "in doing duty at St Barry's evening service." Mr Roe did not complete his twenty-first year till the following March. He was afterwards admitted to the priesthood in Kilkenny by the Lord Bishop of Ossory, Dr Hugh Hamilton, on the 21st December 1799. He took his degree of A.B. at the spring commencement of 1798 and proceeded to A.M. in the year 1801.†

The events of Mr Roe's ministration at Kilkenny for a period of

* Mr Roe gives the following account of the affair:—"I was going home from the Historical Society about twelve o'clock; and when I had gotten about five yards into the street going up to my uncle's, I was accosted by five men, who told me they were manufacturers, and wanted charity. I told them I had no money, and desired them to be gone. Before I could utter another word, one fellow collared me by the back of the neck, upon which I immediately called 'Watch!' They then stopped my mouth, and caught hold of my arm, endeavouring to wrench the bayonet from me, which they were not able to effect. They then began to kick the backs of my legs, upon which I fell upon one knee, in order to protect myself a little, still holding a fast grip of the bayonet. At length after a struggle of about three or four minutes, I by some means, how I know not, slipped from them, drew my bayonet, and, as I was recovering, hit one of them in the face by a back-handed blow, which felled him instantly. Two fellows immediately went to his assistance, and carried him off. In the meantime I got my back against the wall, and kept parrying with the other two. I did not choose to leave the wall, as I feared I might be again surrounded. After hitting them a few smart blows, they ran—one into town, the other towards the canal—the former of whom I pursued, and on his turning the corner I found myself within his reach, and made a thrust at him, and drove the bayonet into his back, which rather increased than retarded his progress. After pursuing him for some little time, I was obliged to give over, as he escaped me through the darkness of the night, and by running through by-lanes. Thus ended the affair, and without any unpleasant circumstances more than that my legs and ribs were very sore for two or three days."

† These dates are taken from Mr Madden's memoir. In the "Catalogue of Dublin Graduates, from the Earliest Recorded Commencements to December 1868," edited by Dr Todd, we find—Roe (Peter), A.B., 1811—A.M. November 1832.

forty years, when presented to the reader in the order in which they occurred, and in their connection with the religious feelings of the time and well-known names, produce a vivid and striking delineation of the life and character of a pious and faithful clergyman. Many of them are trifling in themselves, and few of them are of unusual importance. It would for this reason be unfair and disappointing to select (as if for commemoration) a few isolated passages from a career which must be viewed as a whole in order to be duly appreciated. The name of the Rev. Peter Roe is still remembered with the liveliest feelings of reverence and affection by many in Dublin and Kilkenny; and yet, if they were required to assign a reason for such feelings, the reply would be a tribute in general terms to his usefulness and devotion as a faithful minister of God and his fame as a popular preacher. He preached his first charity sermon in Dublin in July 1801, at St Thomas's Church, in behalf of the Royal Hospital School. From that time forward he became an established favourite in the metropolis, and was engaged in preaching there at two different periods in the following year. He also preached and lectured in other places, and always to large congregations.

In 1805 he was again called on to plead the cause of charity in Dublin, and he preached, in the March of that year, a remarkable sermon in St Catherine's Church, in aid of the parochial school. The governors of the school passed him a vote of thanks, in which they speak of his services in the following terms:—"The successful result of his animated zeal and eloquence was a contribution of £322, &c., a sum unexampled in this part of the metropolis." At this time *The Mirror* newspaper regularly devoted a column under the heading "Clerical Strictures" to notices (not always complimentary) of the Irish clergy. A review of Mr Roe's sermon at St Catherine's appeared in due course. It was in general highly eulogistic, and wound up as follows:—"Mr Roe is a preacher of the school of Romaine; and we fear not to hazard the expression, of the school of his divine Master—fervid, yet rational; elegant, yet simple; although the Bible forms his system of oratory, he does not contemptuously tread either Cicero or Demosthenes beneath his feet." A friend of Mr Madden's writes on the same subject:—"The interest excited by his preaching was of the most extraordinary description, and only exceeded by that called forth by Dean Kirwan. Bride's Church used to be crowded to such excess that the very windows were filled even outside, and not one spot in the whole church left unoccupied. St Peter's Church also, and St Catherine's, with others which I do not recollect, were likewise overflowing. When he was in Dublin, his father's servant was obliged constantly to stand the whole day in the hall to answer the never-ceasing inquiries of where he was to preach."

Early in the summer of 1805 Mr Roe visited England. His diary contains many interesting remarks on some of the most eminent clergy of London, Bath, Bristol, and other places which he visited on that occasion. Mr Wilberforce was the last acquaintance made by Mr Roe during his sojourn in London.

On his return to Kilkenny he became rector of St Mary's, in the room of Mr Rogen, who resigned from ill health. About this time,

too, Mr Roe lost a steady and valuable friend by the death of Dr Hamilton, Bishop of Ossory.

In February 1806, Mr Roe married Mary Anne, daughter of Arthur Gore, Esq., of the city of Kilkenny. In the same year he was again induced to visit Dublin, and *The Mirror* was highly complimentary on this occasion also:—"An honour has fallen to the lot of this young and eloquent preacher which would doubtless have been bestowed on the lamented Kirwan, had he been living to have claimed it, viz., preaching the first charity sermon before the lord-lieutenant, &c. . . . Mr Roe's manner throughout the sermon was solemnly impressive, modestly animated, yet powerfully commanding. His delivery of the just tribute of praise to the memory of the dean, and the effect it produced on the numerous congregation, proved how deeply impressed on the minds of the Irish nation is the remembrance of a man, the lustre of whose astonishing abilities is almost absorbed in the good he produced among his fellow-mortals. . . . The peculiar excellence of the oratory and preaching of this young and exemplary divine appears to us to be in impressing the memory and improving the heart; and we venture to say, that he recommends the Saviour rather than himself, and seeks the salvation of souls more than vain glory."

"Such was the estimate which was formed of Mr Roe's character, preaching, and objects by those who only knew him as the occasional visitant to the capital, and as the most popular advocate of charities in that day. Could they have followed him to Kilkenny—could they have traced him labouring among the people committed to his charge—could they have heard his private exhortations from house to house and his public ministrations in the pulpit—could they have accompanied him on his tour of itinerant preaching throughout the neighbouring counties—could they have witnessed the anxiety and zeal with which he laboured to turn to the spiritual advantages of the people among whom he was occasionally placed, those visits to watering and sea-bathing places which his own or Mrs Roe's health rendered necessary—could they have witnessed these things, they would have seen stronger and additional reasons for the opinion so justly formed and so well expressed, that he 'recommended the Saviour rather than himself, and sought the salvation of souls rather than vain glory.'"

In 1810 Mr Roe again visited England, and his diary abounds in allusions to the eminent men of that period. He seems on the whole to have been much gratified with his tour. Some things, indeed, displeased him. Amongst them may be mentioned the applause bestowed on favourite speakers at religious meetings, a practice it seems supported by some very old and respectable authorities referred to, but not approved of by Mr Roe's biographer.

Of Mr Roe's political opinions it is scarcely necessary to say that they were strongly imbued with the then prevailing spirit of hostility against Catholic emancipation. On this subject he contributed, under the signature "*Amicus Hibernicus*," several papers to *The Instructor*, a London newspaper, and *The Christian Guardian*, a well known periodical of that time. They were afterwards published in a collected form in 1816.

Mr Roe was a warm friend and steady supporter of the Bible Society, and in 1812 he was enabled, after much difficulty, to form an auxiliary

in Kilkenny. Other associations too, such as the Jewish, the Irish, the Sunday School, and the Church Missionary Society, found in him a steady supporter. The following address will attest the feelings of his congregation at this time:—

“Rev. and dear Sir,—We, citizens of Kilkenny, deeply impressed with a sense of your eminent services in the cause of religion, take this opportunity of publicly expressing our heartfelt approbation of your conduct during a long residence amongst us. The unwearied and disinterested affection with which you have watched over the religious instruction of the rising generation has not been unnoticed by us; and as a trifling testimony of our gratitude, we beg your acceptance of a piece of plate, upon which we have caused to be inscribed a feeble memorial of our sincere attachment and regard.”

“Kilkenny, October 20, 1814.”

About this time more than one system of separation sprang up in Ireland, and dissent soon found its way from Dublin to Kilkenny. It was at this juncture that the “Evils of Separation,” consisting of a series of letters from clergymen in England and Ireland, with preliminary observations by Mr Roe, was sent forth to the public. A review of the work will be found in *The Christian Guardian* for September 1818.

In 1815 Mr Roe visited Harrogate for the benefit of his own health as well as that of Mrs Roe, which had been much impaired by domestic afflictions. During his stay in England his preaching at various places made a most favourable impression. He was offered a benefice of considerable value in the neighbourhood of Harrogate; but his attachment to the sphere of his labours in his native country were too strong, and he declined the tempting offer. Another living in Yorkshire was also offered to him, but was in like manner declined. In 1837 he was strongly but ineffectually urged to offer himself as a candidate for St George's Church, Leeds, the income of which amounted to about £1800 a-year.

The Private Theatre of Kilkenny was opened in 1802, and it closed in 1819. From the very first Mr Roe and some other zealous clergymen made war on what they considered the “unhallowed and ungodly amusements of the theatre.” But the philippics from the pulpit were met by epilogues from the stage, and Mr Roe was made the subject of many unbecoming attacks, of which the following is a specimen:—

EPILOGUE, OCTOBER 22, 1802.

“But could we think it possible that we,
Honest confederates in charity,*
Should wake the vigilance of pious spleen,
To spoil those sports, and mar the good we mean;
Yet Doctor Cantwell lifts his eyes to heaven,
And hopes such crimes may be at last forgiven.
‘Such impious means to give the poor relief,
Is adding want to want, and grief to grief;
Better all starve than crimes like these commit,
Audience and actors, all shall smart for it.
When alms are given, let me dispense the boon;
Heaven smiles upon my works and mine alone,
As if the canting hypocrite should say,
There's but one gate to heaven, and I've the key.”

* The (ostensible) object of the plays was charity.—*Madden's Memoir.*

Mr Roe's sermons were printed for himself in Dublin; but our limits will not allow us to give any extracts. Mr Madden remarks that his sermons were better heard than read. There was something in the man—a deep solemnity of manner—an earnestness and an affection, combined with an apostolic and latterly a venerable aspect, which won and secured attention. The most thoughtless and profane were awed into attention by the very tones of his voice; and the solemnity, the earnestness of his manner, as he reproved, rebuked, or exhorted, sobered the minds of the most careless of his hearers.

In 1826 Mr Roe was presented by the Crown, through the interest of Mr Canning, to the Rectory of Odogh, a parish within four miles of the city of Kilkenny. He continued to hold at the same time the perpetual curacy of St Mary's.

From this period until his death, his life presents, with little variation, the same features for which it had been heretofore so remarkable.

We subjoin from the *Dublin Statesman* and the *Kilkenny Moderator*, the following extracts from notices of his death and funeral in April 1842:—

“The remains of this universally lamented minister and ornament of our Church left Kingstown on the 28th of April at an early hour, and proceeded through the city *en route* to Kilkenny. In Baggot Street the procession was met by a number of the clergy who were personally acquainted with the deceased during the period of his vigorous exertions, or who, having admired the godly simplicity and sincerity of his character, were desirous of paying their last tribute of respect to his remains. On the following day at three o'clock, the funeral *cortège* reached its destination.”

“Mr Roe was during thirty-six years minister of the parish of St Mary, Kilkenny, and for seven years previous to his incumbency, curate of the same parish. Never do we remember such a tribute of respect paid to the memory of any individual as was paid to his remains on that solemn occasion. The procession extended from beyond Sion Gate to the very porch of St Mary's Church. All ranks and classes seemed to forget their private and political feelings in anxiety to honour the memory of the departed.”

A tablet was erected to his memory over the door of the vestry-room in St Mary's by his numerous friends and admirers.

THE REV. CHARLES ROBERT MATURIN.

BORN A.D. 1782—DIED A.D. 1824.

MATURIN was a descendant of a French family of high respectability. His immediate ancestors for some generations had been settled in Ireland; and the name occurs among the lists of fellows and scholars in the Dublin university calendar.* Charles Robert probably entered college in 1795, as he obtained a scholarship in 1798.

On leaving college, or soon after, he was ordained on an appointment

* Henry Maturin obtained a fellowship in 1792, and went out on the living of Clondevaddock. Gabriel Maturin obtained a scholarship in 1787.

to the curacy of Loughrea, which he soon changed for St Peter's parish, Dublin, in which he continued through life.

He married Miss Kingsbury, the sister of the late archdeacon Kingsbury, and lived in York Street. Upon the details of his life we cannot enter; but as he is here to be commemorated as an eminent dramatist and novelist, and as indeed among the most distinguished literary characters that Ireland has produced, we cannot omit some brief notice of his writings. And as there seems some apparent inconsistency between his profession and literary pursuits, we must first offer a few remarks on this point. He was one of the curates of the most extensive and laborious parishes in Dublin, of which he discharged the duties with conscientious zeal; but with the exuberant vivacity of a mind which was endowed with far too much movement for any of the ordinary levels of social life, he sometimes incurred the reprehension of more staid and common spirits, and to some extent also fell under the misrepresentations of that large class which judges of all by reference to a few habitual standards, and can make no allowances when unusual cases arise. It may be added, that his great and peculiar qualifications for social intercourse, his prompt and ready wit, his abundant information, his singularly dramatic mode of conception and expression, supplied temptations which no one, merely human, has perhaps ever resisted. A few brilliant years had passed over his head, during which there was a perpetual struggle between two opposite forms of character going on within his breast, and he was deeply and effectively engaged in two opposite services; and while the giddy and shallow circles of fashionable society claimed him with an eagerness which would have turned ordinary brains, Maturin was drawn into courses of gay frivolity which he could hardly have broken from if he would. Another state of character was in the meantime slowly maturing; he never lost the feeling that he was born and endowed for better things. His extensive theological reading, his great controversial powers, his mastery in the pulpit, and his instinctive and practised knowledge of human life, were just obtaining the ascendancy, and on the eve of appearing in their true light, when a lingering and painful disease removed him.

His early productions were such as to indicate plainly the cast of character thus described. In the "Family of Montorio" there is a vast exuberance of all the impulses of humanity,—the young passions, fantasies, and aspirations, dancing and eddying like the waters of a gushing fountain, and sparkling in the coloured light of romance. Plot, sentiment, character, and description, in an abundance that seems to mock the anxious effort of ordinary genius, and to perplex the youthful author with his own riches, mark the entire of this extraordinary production,—the extraordinary power of which is known to have called forth the admiration of Sir Walter Scott.

We pass the more regular and successful productions, which followed for some years, to the period of his successful début as a dramatic author.

The tragedy of "Bertram" appeared in 1816, at a period when the drama had fallen into decay, and there is no doubt that a very considerable impulse in the right direction was communicated to the dramatic art by this effort of Mr Maturin's genius. We shall

not here venture on the attempt to assign the place of this striking and powerful piece in the critical scale of the British drama. It indicated no degeneracy of power, either for the poetry or the stage effect; and perhaps the skill and tact of the author is shown in the very departures from the more classical standard, as thus alone could the melodramatic taste of the period of its production be conciliated. Sir Walter Scott styled it "grand and powerful, the language most animated and poetical, and the characters sketched with a masterly enthusiasm." By the instrumentality of Lord Byron, then among the committee of management in Drury Lane, it had the success it well deserved, and ran for upwards of thirty nights representation. The effect on Mr Maturin's fortunes was not satisfactory: the remuneration was not proportional to the success. If this were all, it would be comparatively of small moment; but there were thoughts which did not obtrude, and were not sought for. The tragedy of "Bertram" was no birth of a day: it was a slow, careful, and deliberate work, on which the best power and skill of its author had been lavished,—a tale often to be told of first works. While it was in hand, much of his force and energy had ebbed; and the glare and wearing excitements of society accelerated this natural progress of human decline. When it came to the point of trial, Mr Maturin soon discovered that the spontaneous fertility of his youth had in a great measure declined. With these almost unobserved and unconscious changes, the expectations by which he was deceived, led to embarrassment of circumstances,—many anxious cares helped to distract his spirit and scatter his powers of concentration. In place of the vivid conception he had indeed acquired a stock of new images from life, and a certain command of the positions, groupings, characters, and excitement which prevail in the haunts of society. These, however, were rather the matter of the novelist than of the dramatic poet. The consequence of the whole was a very considerable diminution of intellectual power, though none of intellectual skill, in the tragedies with which he endeavoured rather too hastily to follow up his success. Had his efforts been more deliberate and spontaneous, we do not doubt that his success would have borne some fair proportion to his great powers, which after the first great effort were never fairly tested. The tragedies which followed "Bertram" were "Manuel" and "Fredolpho." The former was spoken of by Lord Byron as "the absurd work of a clever man." Sir T. N. Talfourd, in the *New Monthly Magazine*, not less summarily disposes of its merits and its fate—" 'Manuel,' its ['Bertram's'] successor, feebler, though in the same style, excited little attention, and less sympathy." "Fredolpho" was also unsuccessful. A fourth, of far more promise, and indicating more of pure poetic imagination than we had ascribed to the author, was never published, or (we believe) completed, and still remains in manuscript.

Of Mr Maturin's novels we cannot now speak, unless from very inadequate recollection. They largely display all his peculiar genius, his romantic taste, his dramatic talent, and his command of the art of grouping and costume. By the common crowd of novel readers they were not truly appreciated; and perhaps the opinions commonly expressed in educated circles are not to be regarded so much as speaking

the actual interest with which the tale is read, as the language of the theory held by the speaker, or which may prevail at the moment.

In the height of his success Mr Maturin deeply felt that he was not in his true position. His talent and the admiration of his circle, as well as the circumstances in which he was placed, were to him as the current of a mighty stream,—a fatal necessity, from which he had not the means of escape. He felt a bitter yearning to escape into the studies and service of his profession. He often so expressed himself; but he was not believed, because he was not understood. There seldom indeed has been so little allowance made, but it could not well be otherwise. There was in his manner somewhat of a forced gaiety, which concealed a grave, earnest, and anxious mind:—he disdained to conciliate the opinions of the world, though he would gladly be allowed to “win the wise.”

From this temper of mind a struggle was sooner or later to be expected; and such was indeed the result. He watched for the occasion, which could scarcely be long wanting to a man of his abilities. In 1824 he published six controversial sermons, which told with considerable effect, and displayed his powers as a pulpit orator, and his extensive reading.

It was not however permitted that the course thus well begun should be carried to a further issue. His bodily health had been exhausted by the labour of nerve and mind. A lingering and painful illness set in, and in a few months conducted him to a premature grave.

The following is a list of Maturin's works, with the dates of their publication:—“Montorio; or, The Fatal Revenge,” 4 vols. 1804; “The Wild Irish Boy,” 3 vols. 1808; “The Milesian Chief,” 3 vols. 1812—these novels bore the name of Dennis Jasper Murphy on the title-page; “Waterloo,” a Prize Poem, 1815; “Bertram, or The Castle of Aldobrand,” a tragedy, 1816; “Manuel,” a tragedy, 1817; “Woman, or Pour et Contre,” 3 vols. 1818; “Fredolpho,” 3 vols. 1819; “Melnoth the Wanderer,” 3 vols. 1820; “The Albigenes,” 4 vols. 1824; “Six Controversial Sermons,” 1824.*

THE REV. WILLIAM PHELAN.

BORN A.D. 1789.—DIED A.D. 1830.

WILLIAM PHELAN was born at Clonmel. His father, Mr John Phelan, though in depressed circumstances, and living by an humble craft, was the representative of a family which, previous to the twelfth century, had ranked high among the ancient inhabitants of Ireland. Possessing

* “The Universe,” a poem in blank verse, 1821, was published in Mr Maturin's name, and the following entry appears in the diary of Thomas Moore, under Oct. 12, 1821:—“Called on Mrs Smith; told me that the poem of ‘The Universe’ is not Maturin's, but a Mr Wills's, who induced Maturin to lend his name to it by giving him the profits of the sale.” The latter part of this statement is an error, and is corrected in a note by Lord Russell in the second edition of the “Memoirs of Thomas Moore” (1860). Mr Maturin asked Mr Wills to allow him to publish “The Universe” as a favour to Mr Maturin. The matter will be further referred to in our memoir of the Editor of “The Irish Nation.”

the taste and feelings of a gentleman, Mr Phelan carefully cultivated the moral nature of his son.

In his seventh year William Phelan was sent to a day-school, kept by Mr Michael Ryan, whom Bishop Jebb describes as an expert Latinist—a pedant, an amiable enthusiast, and a diligent instructor. He was ignorant of Greek, but grounded his pupil so thoroughly in Latin, that he afterwards confessed the great extent of his obligations for his facility and skill in that language.

At fourteen years of age he was removed to the school of the Rev. R. Carey, a gentleman whose accomplished scholarship and most amiable character are so attractively described by Bishop Jebb, that we regret we cannot afford to transcribe his account of this worthy man and profound scholar. Between him and his gifted pupil a warm and mutual friendship grew, which naturally, under their wide disparity of age, seems to have assumed a parental and filial form.

This affection had, perhaps, its share in bringing about an important change in Phelan's history.

Mr Carey was a Protestant clergyman. Phelan was, in common with all the members of his family, in the communion of the Church of Rome. One day as he was walking with a young acquaintance, a member of a lay fraternity of that Church, translating for him a portion of the Breviary, Mr Carey rode by. "What a pity," said his companion, "that that good man cannot be saved." "I started," said Phelan, who himself was the teller of the story; "the doctrine of exclusive salvation never appeared so prodigious, and I warmly denied its truth and authority . . . Was stubborn in its defence, and we each cited testimonies in behalf of our respective opinions. I withdrew to bed, occupied by thoughts which this incident awakened; went over again all the arguments, *pro* and *con.*, which my memory could supply; weighed all the evidence which, in my judgment, might throw light on the subject; questioned whether any evidence could induce me to acquiesce in a dogma so revolting; and fell asleep in no good disposition to the creed which could pronounce Mr Carey's reprobation. In the morning when I awoke it appeared that I had insensibly reasoned myself into the belief of the right of private judgment; and thus I virtually reasoned myself out of the Church of Rome."*

It was his father's wish that he should enter Maynooth and study for orders in the Papal Church. He was induced to answer at an examination held in Waterford for some vacancies in that seminary, and so pleased his examiners that he was chosen for one of them, but this he declined to accept.

In 1806 he had taken his part; he entered college in Dublin as a sizar, and gave his name as a Protestant. Any doubts which may be supposed to have lingered in his mind soon vanished with the able assistance of the tutor under whom it was his good fortune to enter. This worthy and most able man was fully competent to appreciate, at their just value, the goodness and the intellectual gifts of his pupil. And during many years, until the attainment of a fellowship placed Phelan at ease in circumstances, he found in his tutor a friend equally ready to aid his studies or administer to his wants.

* Jebb's Memoir of Phelan, p. 11, London, 1832.

But there is a feature of his mind which, with most affecting constancy and power, appears through every part of Phelan's life—the devotedness of filial love. This virtue is, it is to be trusted, not uncommon; but its amount in the present instance, was peculiar. While he was in the poor and distressing condition, in which he had at the same time to earn his bread by teaching, and to pursue an unremitting and arduous course of study, his most earnest anxiety was to improve the condition and add to the personal comfort of his parents; and he was content to deny himself every advantage, if his industry could enable him to make a substantial remittance home.

The highest honours that the college had to award, were to Phelan a matter of course. He carried off the premiums in every branch of study. At the usual time a scholarship made his condition comparatively one of independence. And on his taking his degree, he had entitled himself to the gold medal, then awarded for the very severe test of uniform judgments at every examination, according to rather a nice and not very secure standard. A still more satisfactory achievement was Law's mathematical premium of £50—the candidates for this were usually the best mathematicians of their class—the examiners were Magee, Brinkley, and Davenport.

The Fellowship was the next object of attainment to be looked for. With a constitution already impaired by laborious application and scanty resources, hardly earned by extra labour in teaching, Phelan entered upon this arduous undertaking.

For three years after his Bachelor's degree was this heavy course of exertion pursued. At the end of this term it became perceptible that his health required some change, and his medical adviser ordered that he should relax his exertions, and sleep in country air. He took a small lodging near town. Under these circumstances it occurred to him to write an essay for the prize of £50 proposed by the Royal Irish Academy. The very peculiar circumstances accompanying this exertion are fully stated in the memoir from which we take our main accounts. It was written in the hurried intervals of harder work, on scraps of paper and backs of letters, and transcribed by his brother. But it is a curious fact, that, having been long accustomed to Latin composition, "he felt so much difficulty in arranging his thoughts in our language, that he resorted to the expedient of first mentally composing in Latin." In Latin composition he possessed a skill and excellence rarely indeed attained—a skill which won the admiration of Dr Hall, one of the most finished classical scholars of his time. Of one of Phelan's essays this gentleman was heard to say, that "whole passages might have been taken from it, and, without risk of detection, inserted in the works of Cicero."

His essay was successful, though his competitor was a scholar well known for an admirable style of English prose, and very superior attainments in the dialectics of controversy—John Walker, once a fellow.* But Walker, with all his training, was not what Phelan eminently was, and what is an essential to success in the discussion of practical questions, a man of sound common sense. In the following year (1814) Phelan obtained a second prize for a still superior com-

* See Memoir of Walker.

position, which has not been published, as the MS. was lost at the Academy House.

In 1813 he sat for fellowship for the first time. His answering was generally considered to place him second, and as there were three vacancies, little doubt was entertained of his success. But the result did not realise such expectations, for, from some defect in the Statute, of which Bishop Jebb, who is our authority, does not sufficiently explain the application to his case, Phelan lost by the casting-vote of the provost. It is mentioned by the bishop, that, in expectation of success, he had set apart nearly all his cash for remittance to his father. In the moment of disappointment, when likely to feel most the want of such relaxation as money only can procure, his words to his brother are memorable, "Well, James, send the money nevertheless to its proper destination, and, my dear fellow, have a good heart and a hope fixed on high; we shall overcome, even this blow."

Another little incident connected with this occasion is not to be omitted. "A few days after this disappointment he met Dr Graves, one of his examiners, who, in his kind sympathising manner, said, 'Phelan, I am sorry for you, but I did my best, you had my vote,' he bowed, smiled, and instantly answered, 'Victrix causa Diis placuit, sed victa Catoni.'" The bishop mentions that on this occasion very handsome and liberal offers of assistance came from Lord Plunket, who advised him to study for the bar, and "pressed on him an allowance of £300 a year," which Phelan thankfully declined.

There was no friend, however, more efficient in cheering, encouraging, and assisting him than Dr Magee, who, says Bishop Jebb, "was in the constant habit of visiting his chambers, inquiring after his progress, and entering into all the misgivings of his sensitive mind."

In the following year he again sat for the fellowship, but a new candidate had now come forward, with mathematical knowledge far above the ordinary standard, and Phelan was once more disappointed. The vacant fellowship was awarded to Dr Romney Robinson.

On this second disappointment he seems to have abandoned the hope of obtaining a fellowship; and became for a time the guest of the Rev. Mr Stubbs, who had also been a candidate. In October 1814, on the recommendation of Dr Magee, then Dean of Cork, he was appointed second master of the endowed school of Derry, and entered into holy orders. For two years he continued to officiate in the chapel-of-ease in that city, during which time he had the happiness to become acquainted with his worthy and venerable biographer, Mr Jebb, then rector of Abingdon. It is stated that at this time also, at the desire of this friend, he published his well-known pamphlet, "The Bible, not the Bible Society;" which, his biographer observes, "gave a colouring nearly to the whole of Mr Phelan's future life."

At this period he had been long in a very delicate state of health, inasmuch that his physicians recommended a visit to Mallow; but a favourable change appearing, this inconvenient advice was not followed.

In 1817 Dr Wall strongly urged that he should once more try his fortune on the fellowship bench. Dr Magee also strongly joined, and after six weeks of close study, he took his seat in the Hall, without

much hope of success. This time he was nevertheless the successful candidate, and was enabled during the long vacation to seek the repose which he so much required and had so well earned. In the following year he was elected Donnellan Lecturer.

But in the interval of time previous to his election to the fellowship, Phelan had formed an attachment to the sister of his friend Mr Stubbs, and, it will easily be conceived, that content was no more to be looked for in the gown of a fellow, then accompanied by the monastic condition of celibacy.* To escape from this undesired alternative, Phelan endeavoured to obtain a royal dispensation, but without success. In the meantime, the death of the parent of the young lady decided his conduct, and on the 18th May 1823 he was married to Miss Stubbs, by her brother the vicar of Kilmacahill. This step made it necessary to resign his fellowship, which he did with an understanding (the free concession of the provost and fellows) that he should have his option of a living, when such should come down to his standing. The junior fellows also relinquished in his favour all emolument from his chamber of pupils so long as they should remain on the books. The amount thus secured was about £900. This union contributed to his happiness, and, from the language of Bishop Jebb, we should form the most exalted estimate of the worth, the intellect, and admirable qualifications in every way of the lady who thus contributed to the welfare and contentment of such a man.

After his marriage, Phelan retired to the curacy of Keady, which had been some time kept open for him by the Primate. The Armagh Professorship of Astronomy having become vacant, he applied for it, but Professor Robinson had been appointed two days before; an appointment, the propriety of which must have removed all sense of disappointment from a mind so candid and just as Phelan's. And such is the fact stated by Bishop Jebb, who tells us that "he was satisfied it did the Primate much honour," and adds, in a note, "The observations of Dr Robinson have been more numerous, and have excited greater attention, than those made at any other observatory within the same period."

The laborious duties of a curate were not suited to the delicate health and deranged constitution of Phelan; but he was, in a very high degree, effective and popular as a preacher: having, much to his praise, toned down his elaborate and metaphysical style to the measure of the intellects and spiritual wants of a simple country flock.

In the spring of 1824 he was appointed by the primate to the rectory of Killyman in the diocese of Armagh. The circumstances of this benefice were in every respect satisfactory, in none perhaps more so than in its vicinity to Armagh, by which his intercourse with the primate was much facilitated. He became thenceforward one of the examiners at ordinations held by this prelate. In the following year he succeeded

* This hard condition, relaxed, however, in favour of a certain number of the fellows, continued in force down to a recent date, and the oath of celibacy was still retained in the sacramental armoury of the College. The Editor can remember, by a mistake arising out of the confusion of the moment, which rendered him oblivious of the awful significance of the Latin words, taking this oath, either at his matriculation or degree, instead of some other oath usually administered.

to the college living of Ardrea, in consequence of his former arrangement with the Board.

In 1826 he obtained his doctor's degree, and was appointed examiner for faculties by the primate.

From this, during the brief remainder of his days, he is said to have devoted himself in a considerable degree to study, and to have read much of that circle of philosophers of the higher metaphysical schools, to which it is not difficult to perceive, by the cast of his later style, that he had a considerable tendency. But happily in him, this tendency, otherwise liable to much abuse, was counteracted by his still more thorough devotion to the study of Scripture.

But it had meanwhile become observable to his friends that his health, never firm, was beginning to decline. He was directed to abstain from intense study; but he felt that an alarm about his own state, which much increased this diseased affection, was only to be counteracted by study. Between these two opposed conditions he felt much distress; but a very violent pleurisy decided the alternative, and he lay for five weeks on a sick-bed, from which he rose in a state of utter debility. By the primate's advice he removed to Dublin, where his health seemed to amend, and he returned; but no sooner did he reach home than the chest complaint returned with aggravated violence.

In the following year he again visited Dublin, but we are not informed that he received any benefit from the change; and early in 1830, the bishop mentions that his brother, the Rev. James Phelan, observed in his appearance the signs of approaching dissolution.—We cannot here, nor is it necessary, follow the melancholy gradation of changes by which the accuracy of this anticipation was confirmed; he expired without a struggle in June 1830, and was committed to the grave in Killyman churchyard.

Of Dr Phelan's writings it is not so easy to offer decisive opinions as we had anticipated. There is in his earlier productions a superiority of style and composition, arising from the perspicuity of his understanding and the correctness of his ear; in his later and more important writings it appears that his metaphysical tendency, and perhaps in some degree an excessive elaboration, has deprived his language of that force and simplicity which gave effect to his earlier productions. It should, however, be added that these latter are posthumous publications; and it must also be said that they contain speculations of great value, and passages of much eloquence.

They chiefly consist of his Donnellan lectures, of which the main purpose is a statement of the arguments which arise from the moral design and operation of the form, structure, and successive dispensations of revealed religion. In surveying the course of his expositions, whatever may be the just critical estimate of his bold speculations on the earlier institutions of religion (we shall not enter upon them, as they call for prolonged discussion), there can be little diversity of opinion upon the justness of his views of the adaptation of the latter dispensation to the wants of man, and to the declared purposes of God; and still less on the beauty and truth of his conception of our Lord's character, which he illustrates with much and instructive application.*

* The reader is also referred to "Dublin Univ. Mag.," ii. 482; "Black-

THE REV. SAMUEL O'SULLIVAN, D.D.

BORN A.D. 1790—DIED A.D. 1851.

OF Dr O'SULLIVAN's early life little or no information has been afforded us even by those who were best qualified to supply it. Much disappointment has naturally enough been felt that there is no clear light to be derived from such sources to help in solving the curious problem involved in the fact that O'Sullivan came to the university a very young man, and almost at once approved himself a writer and speaker of the highest order of excellence. The introductory notice to his "Remains,"* published a few years after his death, makes no mention of his early boyhood. Of his schoolboy days it discloses very little beyond the fact that he had the rare advantage of receiving instruction under the Rev. C. Carey, master of the endowed school of Clonmel, and a short account of an incident which is supposed to have led to his first advance towards Protestantism. Before, however, entering on this important phase of young O'Sullivan's career, it may be more convenient to state a few facts collected from other sources concerning his antecedent life. Samuel O'Sullivan was born at Clonmel on the 13th of September 1790. He was the elder and only brother of the Rev. Mortimer O'Sullivan. His father was said to have acquired competence and respectability in the comparatively humble occupation of a rustic schoolmaster. His circumstances indeed seem not to have been materially different from those of his friend Phelan; for the O'Sullivans too, though then of lowly estate, claimed descent from one of the ancient families of Ireland. However ridiculous such pretensions may sometimes appear, it might be admitted that family traditions of this kind exerted a salutary influence on the young and ardent mind of O'Sullivan. In our memoir of Dr Phelan we have ascribed to them such good effects in his case, although a different conclusion might be drawn from an incident in his life, narrated by Bishop Jebb. Phelan, when a little boy, was pointed out the vast territories of which his ancestors had been despoiled, and he thus describes his feelings—"I never can forget the impression. My young blood boiled in my veins. For the time I was in spirit a rebel. And I verily believe if it had not been the good pleasure of Providence to lead me into other circumstances, and furnish me with instructors, I might have terminated my life on a scaffold."

As already stated, O'Sullivan was placed under the care of the Rev. C. Carey, master of the endowed school of Clonmel, who is justly described in the notice referred to as one whose ripe scholarship and highly-cultivated genius many an eminent scholar has eulogised, and

wood's Mag.," xxiv. 454, n; "Digest of the State of Ireland" (written by Wolfe in conjunction with the Rev. Mort. O'Sullivan, D.D.), 1826; "History of the Policy of the Church of Rome in Ireland," 1827; "Scientific and Polite Literature," "Trans. Irish Acad." 1811.

* "Remains" of Rev. Samuel O'Sullivan, D.D., edited by Rev. J. C. Martin, D.D., and Rev. Mortimer O'Sullivan, D.D. 3 vols. Dublin: M'Glashan. 1853.

whose gracious manners and amiable disposition exercised a transforming influence even on minds incapable of being profited by his intellectual eminence.* "Under such a preceptor the mind of young O'Sullivan expanded; and it was not surprising that admiration for his teacher's critical comments on the class-books of the school, for his felicitous translations and eloquent expositions, should have inspired the desire to hear in the pulpit one who was so admirable in the study. Mr Carey officiated at a little country church in the neighbourhood of Clonmel; and as he rode one Sunday, mounted on a docile mule, and moving at a walking pace, O'Sullivan walked at his side, and, probably for the first time, entered a Protestant church, and heard the service of the Church of England. On subsequent occasions he was his father's companion in visiting various places of worship. In this instance he took the initiative." The writer next describes the impression produced on O'Sullivan's mind by different portions of the service; and how, without an effort or a struggle, he became, by almost imperceptible gradations, a proselyte to the Church of England. And accordingly, when he entered the university of Dublin, where he matriculated a sizar under the tuition of the Rev. Dr Wall, the vice-provost, he was registered as a member of the Established Church.

His next distinction in college was a scholarship, which he obtained in 1814. His younger brother, Mortimer, as appears from the university calendar, was a scholar in 1813. An original sketch of the two brothers, as they appeared about the same time in the university, from the pen of one who wrote from personal knowledge and observation, is now before us. As it has never been published, a few extracts may prove interesting:—

"At an early period of the present century, perhaps about 1811, two brothers had begun to attract considerable notice in the university of Dublin, but chiefly among the members of the Historical Society. This observation was not the result of any very extraordinary proficiency in academic attainment; they attracted favourable notice among the most distinguished students of their class by distinctions

* Dr O'Sullivan himself has left a fine portrait of Mr Carey. We give it here, as it reveals the influences which evidently worked on the youthful mind of the writer, and contains an allusion to his own father:—"I have his light and graceful figure at this moment before me. His bare and reverend forehead, slightly sprinkled with the snows of time; and his mild countenance radiant with benignity, and sparkling with intelligence. The gentleness and suavity of his disposition, the polished courtesy of his manners, his exact and discriminative judgment, his various and profound learning,—these were scarcely adverted to by his friends, amidst the love and veneration which were inspired by the richer treasures of his moral nature; by his generous detestation of oppression; by his noble scorn of everything mean or base; by his fervent piety, his steadfast friendship, his rare disinterestedness, and his deep humility; by the charity which prompted him to be liberal, often beyond his means; and by the singleness of nature, which almost unconsciously realised the gospel rule, 'not letting his left hand know what his right hand did.' My recollection of our first introduction into Mr Carey's school is vivid, as though it took place but yesterday. The good old man was at that period gradually withdrawing from active life, and his attention was limited to a very small number of pupils. He received, indeed, only those who were recommended by his personal friends. Of that number, my father had the good fortune to send me."—*O'Sullivan's Remains*, vol. iii.—*Review of Bishop Jebb's "Life and Remains of Dr Phelan."*

more peculiarly their own. Though in nothing below the usual standard of attainment in their classes, as must be inferred from the scholarships which they severally obtained in the usual course; they were more remarkable for their more than usually advanced acquaintance with general literature, history, and politics, and (in matters of opinion) for generally displaying a maturity of judgment much beyond their standing. This latter characteristic, however, belonged, or seemed more especially to belong, to the elder, Samuel. Mortimer was somewhat less known. His appearance among his fellow-students was but occasional, mostly after long absence; and his manner was (unlike that of his brother) a little reserved.

"Samuel O'Sullivan, remarkable for his tall stature and for his energetic manner, an action (afterwards advantageously subdued into a more grave, but not less impressive, style of communication). was a man of fervid mind, full of stored reflection, ever ready to catch the flame of intellectual fire from orator or poet, to make the lofty conception or splendid flight his own,—he was full to overflowing with the fervour of Chatham and Burke, their times, and political views. It seemed his peculiar character to be ever under the possession of some powerful mind, with which he identified himself, and which ruled his imagination for the hour; and thus his style of thinking, and, to some extent, his moral character was formed. He had early become conversant with the poetry and criticism of his day, had selected all that was most effective in the best writings of Southey, which he could recite with effect, and was used to vindicate Wordsworth, then less recognised by the taste of the time. Among the students of his class, with whom he chiefly associated, he soon obtained an ascendancy proportioned to these qualifications, by his command of speech and earnestness of manner. He soon also acquired the added reputation of some critical and political articles upon topics of interest in the public journals and periodicals of the day.

"Like most young men of active intellect and ambitious temper, his mind was then wholly set on public life—on the study of law and politics, and the cultivation of the arts of debate. He had not yet entered college when he attracted considerable notice in "The Irish Forum," a debating society which was one of the results of the popular ferment of the time—an off-set from the Corn Exchange meetings, and the more stormy agitation of O'Connell and his associates. The Forum, though mainly as popular in its spirit, was yet more neutral in its design and choice of topics; it was frequented by all classes of party opinion as a school of oratory; there the briefless barrister came to acquire forensic assurance—the embryo agitator to gather those flowers of speech which then composed the staple of the so-called Irish oratory. The purer, natural taste of O'Sullivan soon found a truer school and more chaste style of practice. He had not, according to the rules of the university, attained the standing required for the Historical Society, when he contrived to bring together a few of his most congenial associates to form a small weekly meeting for extempore discussion. It consisted of about eight from every class, most of whom were reading men, and distinguished for some academic honour. Among them may be mentioned John Sydney Taylor, Joseph Lefanu, John

O'Brien, and George Downes. These young men were there unwedded to the opinions of any party—O'Brien was a Roman Catholic. As mostly happens with young politicians, they were all inclined to abstract theories, and what are called liberal notions. This tendency, however, was, even at that youthful period, moderated by the influence of academic discipline. Their debates were pursued with the freedom and some of the light varieties of a social gathering. At these meetings, and the numerous accidental reunions of the same little circle, Samuel's mature attainment and more earnest mind made him in a great degree the general moderator of the debate or the conversation. In power of elocution he could only be approached by Taylor. Charles Wolfe was not, properly speaking, amongst the society, but from his intimacy with all its actual members, he occupied a very prominent place in the circle; he was not an orator, though far superior to many such in powers of intellect; readiness of speech was not one of his gifts, but he possessed a grasp of mind which outwent his powers of language, or perhaps arrangement. He was removed from the scene too early for his fame."

This sketch supplies us with some facts to account for the otherwise marvellous appearance of O'Sullivan in the character of an accomplished writer and speaker at so early a period of his academic career. It accords, too, with the notice referred to which represents him as studious and diligent, but after a fashion of his own, and on subjects which he himself had chosen. The bell, we are told, that rung for a quarterly examination, has roused him from the task of abridging Smith's "Wealth of Nations." And on the eve of competition for scholarship, he was to be heard at every meeting of the Historical Society contending for the oratory medal; and, consistent to the last, in accepting guidance from his own inclinations, when the time for graduating for a bachelor of arts was at hand, O'Sullivan's heart and head, his nights and days, were given up to the elaboration of his first essay, "The Agency of Divine Providence."

From a paper on Dr O'Sullivan's death, which appeared in the columns of the *Dublin Daily Express*, and which is attributed to one of the most distinguished of O'Sullivan's contemporaries, we extract a description of what he was in the Historical Society:—"In the days when Dr O'Sullivan was in college, the Historical, an institution in which the students of college prepared themselves for professional life, attracted every man of promise; and in an assembly of men, many of whom were in after life greatly distinguished, how many of them are now gone—Wolfe, Taylor, Graves, Dickenson, Hamilton!—the most eloquent man, the man of all others most highly accomplished, the person of all others most imbued with the spirit of our greatest orators and our truest poets; the person in whose mind every most beautiful thought, from whatever source derived, as if in him it found something kindred, blossomed into yet more beauty,—was the elder O'Sullivan. We well remember the admiration with which he used to repeat passages from the great poets; and long before Wordsworth and Coleridge were known to the world of readers, O'Sullivan, with the prophetic instincts of just taste, had already classed them with Milton and the mighty minds of all time. Never was there a man

with more true feeling of all that was good: with him beauty and truth were one."

The MS. already mentioned bears similar testimony to O'Sullivan's early powers, and his readiness in debate displayed in the same classic arena. It throws some light too on a period in the history of the society that has been glanced at in our notice of Bishop Elrington. Without pledging ourselves to its views on a much-vexed question, we venture to extract a passage bearing on this subject, and in connection with Dr O'Sullivan:—

"The College Historical Society of that period had not obtained the high place in public opinion now so justly held by that of the present. It was forced to exist under restrictions, in a great measure due to the memory of the preceding phase of its existence in the days of Tone and the Emmets, and not less to the agitated state of the tenantry, under the influence of the Catholic Board. How far such influences may have been over-rated, it is now late to inquire; the state of public feeling and opinion has passed, and is passing, through a great change, and the college authorities have, with some discrimination, accommodated their discipline to the claim of the age. But making allowance for former restrictions, the eloquence and general ability in that former period was nothing less, as may be partly inferred from the many eminent members of every profession who are, or have been, its witnesses to the world. Modern politics and allusions to passing events were proscribed; but, in compensation, well-selected historical questions, and economical, gave ample scope for the more important discussions of those principles which belong to the politics of every age and state of society. The society was also then led to the earnest practice of serious debate, in the discussion of the private interests and arrangement of the society. This practice, otherwise so likely to prove beneficial, was carried too far—some of the leading members saw the use to which such discussion could be applied as a training for such cases as they might have to meet in professional life—and the unfortunate conception of an impeachment arose from some accidental circumstances. What began in play grew soon to earnest—the seeming of crimination and defence grew to reality, and led to quarrel and all the real results of party division. It soon became apparent that the factious and questioning temper thus awakened had begun to burst its narrow bounds, and find a wider field in questions concerning academic regulations and authority. Some restrictions were necessarily imposed by the board, which were received in the same spirit which had provoked them. By an unhappy but natural error, the society, instituted as a school of oratory, had acquired a corporate individuality and a dignity to be wounded, under the fatal influence of which it committed the suicidal act of voting its own dissolution.

In this then brilliant institution the O'Sullivans rose to high distinction. Samuel, who of the brothers first became a member, made himself conspicuous for his unpremeditated speeches on the question of the evening, upon which it was the invariable custom to be prepared. On these occasions his brief and pointed addresses, evidently grounded on the preceding speakers, were greeted with eager applause. Mortimer, who was later, obtained equal distinction in the praised

debate, but not until the writer of these recollections had left the scenes."

We should here add, that Samuel bore away from competitors who in after life reached high honours the medal which the Society periodically awarded to the best speakers in their debates.

In the memorable contest which took place in 1818 for the representation of the university between Lord Plunket and Mr Croker, O'Sullivan took a prominent part. His admiration for the qualifications of the two candidates, and his estimate of their public services, was very high—"There was not," he said, "one individual likely to be opposed to Mr Croker for whom he would vote in opposition to him, with the solitary exception of his great competitor." Though difference of politics afterwards separated Lord Plunket from some of the friends who then placed him in the position of representing the university, it is said that O'Sullivan never spoke of this estrangement except to his most intimate friends, and then in no terms of bitterness.

Before his ordination he had given to the world the only publication with which his name was ever avowedly associated—"The Agency of Divine Providence Exemplified." The object of this essay was to prove, by historical facts, that a special national Providence had raised up the power and the constitution of England by directing successive series of events in a manner so singular and often so contrary to all human expectations, as to preclude the idea of mere accidental occurrences. "It states the facts of English history from the Reformation to the Revolution, and seeks to educe from them a providential purpose clearly indicated. The constitution as it exists, or as it existed in Church and State when O'Sullivan wrote, was the result of antecedents, many of them seemingly accidental; and such being the result, we have a right to regard it as the design of Providence. We do not now mean either to defend or to impeach this line of argument; but in whatever light O'Sullivan's theory may be regarded, there can be but one opinion as to the great beauty of the style in which his work is written—the expression often singularly felicitous—the arrangement of facts everywhere lucid. From this work it would be impossible for us to give any extracts, as the effect is produced, not by any single passage, but by the whole; each part is important, not separately, but as a link in an argument. The work has been regarded, by those best able to appreciate it, as one of considerable importance."*

When O'Sullivan presented himself for the usual examination previous to ordination, we are told that the bishop's examiner declined to examine the author of "The Agency of Divine Providence Exemplified."

The arguments relied on by O'Sullivan in his first work are re-stated with much force in two sermons which he preached for the degrees of B.D. and D.D., entitled "Divine Pre-arrangements," and "Prohibition of Idolatry." These sermons are published in Dr O'Sullivan's "Remains," and notices of them, and of most of his other works, will be found in the number of the "Dublin University Magazine" already referred to.

In the year 1814, as already stated, he obtained a scholarship; before it expired he entered into holy orders, being ordained by Dr

* Dublin University Magazine, Sept. 1853, p. 352.

Warburton, then Bishop of Limerick, in the cathedral of that city, in the year 1818. His first employment in the church was in the curacy of St Catherine's, in the city of Dublin, to which was soon after added the chaplaincy of the Marshalsea. In 1827, upon the removal of Dean Le Fanu to the rectory of Abingdon, he was elected chaplain of the Royal Hibernian School for Soldier's Children, and in this office he continued until his death. He owed this last appointment to the friendship of Mr Goulburn. In his case it did not prove, as it did in the case of his two immediate predecessors, a stepping-stone to higher advancement. His politics were of a type too violent for the more moderate and conciliating notions then prevailing, and proved a bar to his selection for more prominent and responsible positions in the Church. But if he thus lost the favour of those who had the disposal of the patronage of the Irish Church, he was amply consoled by the friendships of many distinguished persons with whom the opportunities of his chaplaincy brought him into close converse. The duties of the position, too, were of a nature well adapted to his kind disposition, and not too engrossing to interfere with the indulgence of his literary and social tastes.

Of his political views it is unnecessary to attempt any examination at the present time. His writings on the passing events of his time, though intended for the pages of the magazines, must be taken as the exponents of his own opinions. The editors of his "Remains" have not thought it necessary to offer any exposition of his political creed, except what may be contained in the following brief remarks on the great question of Catholic Emancipation :—

"The policy which he approved of with respect to the great question of civil disabilities in the year 1818 was the same on which, had he power, he would have acted in 1829. The principle of exclusion from the legislature on the grounds of religious opinion having been abandoned, as it affected other denominations, he would not insist on retaining it to the prejudice of Roman Catholics. He desired rather that the efforts of their wisest advocates should be successful, obtaining for Roman Catholics the privileges of the constitution, and taking a security that the constitution should not suffer from an abuse of the privileges granted. His view, and the views of some who thought with him, may be learned from a chapter in the 'Digest of the Evidence on Ireland.' He regarded Romanism, as distinguished from other dissents, by its twofold character of a religious system and a political. In its antagonism to doctrine he would leave it undisturbed, except by the influence of truth and reason. In its purpose to estrange conscience from law, and to shake the subject's allegiance to the sovereign, he would restrain it, and show why it was restrained. This, the greatest and most successful advocate of emancipation, declared it his purpose to accomplish, and Dr O'Sullivan had no reason to blame himself for believing, that the great question of the day was safer in the management of those who made such professions, than in theirs who, having abandoned the principle of religious exclusion in other instances, maintained it, unsuccessfully and feebly, against the Church of Rome."

Dr O'Sullivan's death took place on the 6th of August 1851, after a protracted illness. The immediate cause of death was the rupture of a blood-vessel in the lungs. The governors of the Royal Hibernian

School, on meeting to appoint a new chaplain, passed a resolution recording "their feelings of sincere condolence with Mrs O'Sullivan on the sad bereavement which she and her family have sustained in the death of the late chaplain, who presided for so many years over the religious instruction of the children in the institution, and whose worth has been so highly appreciated by the governors."

A few days after his death the obituary notice already referred to appeared in the *Daily Express*. As the accuracy of the facts on which it rested, and the high authority of the testimony it bore to the qualities and endowments of Dr O'Sullivan, have been since fully recognised, we cannot close this brief sketch more appropriately than by transcribing the following passages:—

"He was a man of the very strongest and most generous affections. His genius and talents were of a very high order; and we know no writer whose views, though brought before the public in the most unostentatious forms, were yet so influential in creating and guiding public opinion. . . . O'Sullivan's was a mind essentially modest,—even humble,—self-appreciation there was none. Of himself, we believe, he never thought. We have witnessed bursts of indignation; but it was always when some truth, which he had cherished, seemed to him outraged or insulted. And in the remote world of contemplation in which he lived, we can well imagine that he was often offended by the contrasts which he was forced to witness between all he hoped and all he wished, and the scene which actual life presented to him, and has presented to every thinking man in every age. But never was there a man more faithful to life's actual duties than he was. Humble as the duties of the clergyman may seem to others, employed as he was, in directing the instruction of the children of the poor, it was a labour he loved; and the sympathy of this most affectionate man followed through after life every one of the poor children who formed a great part of his entire congregation. . . . Of the Church of England Dr O'Sullivan was a faithful and zealous minister. But he was more than this—he loved the Church. He felt and believed it to be the truest, or rather the only true representative on earth of apostolic Christianity. Every feeling of his heart, every conviction of his understanding, united him with the Hookers, and the Taylors, and the Usshers. Never was there a man more sincere in his convictions—never was there a man more tolerant of others—never was there a man, whose own opinions were so fixed, or so little of dogmatical. His religious and theological views were in all things consistent with those of that school of English divines who are oftenest designated by the name of 'High Church;' but in whatever school learned, there was, in O'Sullivan's writings—and yet more in his conversation—exhibited a power of analysis that, disentangling propositions which are often presented in a form most obscure and involved, aided his hearers essentially in the perception of truth. His style was so perfectly lucid, and the subjects of which he treated were proposed by him, one by one, with such distinctness to the mind, that it would be scarcely possible for a sophism to escape detection when such a mind was engaged in the examination of a subject. . . . The truths of Christianity, when he spoke of them—and of them he was fond of speaking when he found

fit audience—were dwelt on by him rather with reference to their correspondence with man's nature and their adaptation to the great purpose of restoring and strengthening it, than to their place in creeds and articles of religion. In his writings and conversation, as in the works of Butler and of Erskine, the perfect adaptation of the great scriptural doctrines to effect this, their peculiar purpose, by their influence on the mind, were dwelt on as of itself furnishing evidences of their truth. Every advance in knowledge, of whatever kind, made, every advance in improvement that society gained, brought with it new proofs of the truth of Christianity. . . .

"We regret that at no time Dr O'Sullivan had the charge of a parish, as we can scarcely imagine a man more fitted for its best duties, from his warm sympathies with all classes of men—from the sincere love with which he regarded the young—from his singular power of conveying information, free from the slightest trace of pedantry, and in communicating which he almost seemed to be himself a learner—and from the affection with which he was regarded by every one with whom he came into any relation. . . .

"Dr O'Sullivan's writings were on every varied subject that suggests itself to a man whose profession may almost be said to have been literature. His style was formed at an earlier period than that of most of the writers who have of late years addressed the public; and it more often reminds us of Goldsmith in its truth of delineation, or of Swift in its purity of language, than of any modern author; but his style was, in truth, his own, and unborrowed from any model, the direct and almost transparent medium in which the thoughts of a very contemplative and a very original mind were happily communicated. Like Southey's earlier and better prose works, such as 'Esperiella's Letters,' and his papers in the *Annual Register*, there was in O'Sullivan's writings a continued sparkling wit which brightened and gave life and animation to everything he said. You see that the writer is himself a man of joyous spirit; and the difference between him and an ordinary man discussing the same subjects is as the difference between such a book as Fuller's 'Church History,' alive and brilliant everywhere with illustrations, and some ragged school compendium of barren facts, and names, and dates. In the *University Magazine* many of the papers on subjects of Irish history are his; and we believe that there is not anywhere the same amount of original and important information brought together on a subject which, had it not been placed on record within the last few years, must have altogether perished, as in his account of the Emmetts, and Jones, and Sheares in 1798. Of the passing events of his own times, the struggles of the Irish Church, the Free Church movement in Scotland, and the position of the English Church with reference to its colonies and to America, the public have had no information so valuable as that supplied by him from time to time in the *University* and in *Blackwood's, Magazines*. . . . What one modest and self-denying man can do for the literature of a nation, was shown in what O'Sullivan has done. For the last eighteen years, the *Dublin University Magazine*—to the great honour of its successive proprietors, Mr Curry and Mr M'Glashan—has held a high place in the literature of the empire. That magazine may be almost described as created

by Dr O'Sullivan. His was the first paper published in the magazine. In the first number he stated the principles on which it would be conducted, and honestly and independently has it since supported those principles. Of O'Sullivan himself, and the articles which he contributed, our recollection is more distinct of those connected with literature than of his political articles; and in these we believe that there is scarcely one writer of eminence, or one topic of paramount interest, that has not been illustrated by him; and through all his writings there is a prevailing spirit of truth of purpose, sure always to correct the effect of any errors into which he may have accidentally fallen. Of the works of such a man, no one can be a student without being in every respect the better for it."

In the three volumes of his "Remains" all his writing are collected. The first volume contains:—"The Agency of Divine Providence Manifested in the Principal Transactions, Religious and Political, Connected with the History of Great Britain, from the Reformation to the Revolution in 1688;" "Divine Pre-arrangements, to Facilitate the Progress and Diffusion of the Christian Religion, and the Prohibition of Idolatry Considered, in Two Act Sermons, Preached for the Degrees of B.D. and D.D.;" "An Imaginary Conversation, in the year 1828, between Earl Grey and Mr Peel on the subject of the Roman Catholic Claims;" "A Letter to His Excellency the Marquis of Wellesley, Lord-Lieutenant of Ireland; occasioned by various publications reflecting on the conduct and character of the Most Rev. William Magee, Lord Archbishop of Dublin."

The second volume contains:—Selections from Biographies and Memoirs of the Duke of Ormonde, Grattan, Curran, Kirwan, Flood, Charlemont, Lord Gough, Dr Miller, and John Sydney Taylor.

The third volume contains miscellaneous articles, literary and political, from *Blackwood's*, *Fraser's*, and the *Dublin University Magazines*, on the following subjects:—"Ireland in 1829;" "Report on Irish Miscellaneous Estimates;" "The Life and Remains of Dr Phelan;" "Discovery of Emmett's Insurrection;" "Lord Roden's Committee on the State of Crime in Ireland;" "A Stipendiary Romish Priesthood;" "Thuggee in India and Ribbonism in Ireland;" "Colquhoun on the Present State of Ireland;" "A Fishery Excursion into the County Galway;" "An Excursion in the County Cavan;" "Ode to Fancy, and other Poems;" "Knox and Jebb's Correspondence;" "Observations on a Proposal for the Reconciliation of the Protestant and Roman Catholic Churches."

THE REV. CHARLES WOLFE.

BORN A.D. 1791—DIED A.D. 1822.

It is a task we would, were it allowed us, most willingly decline, to write a memoir of Wolfe. Were the fame of good and gifted men to bear any real proportion to their powers of mind or worth of character, none could justly claim a larger or fairer canvass than this admirable scholar, poet, and exemplary Christian clergyman. But it pleased the

Sovereign Disposer, who acts by laws different from the narrow-sighted views of this world, to take him to himself before his bright genius, confined to a narrow, humble, and laborious sphere of duties, had time to produce those adequate results, according to which the fame of men is measured in this transitory state of things. It is no slight aggravation of the difficulty we apprehend, that our recollections are those of an acquaintance and friend; and that it is impossible for us to pen a sentence unimpeded by a host of bright and affecting recollections, the shadows of those departed thoughts, with which our readers can have no communion, and which yet will scarcely be shut out or allow us to proceed with the tempered statement which it is our rule to preserve.

Charles Wolfe was the son of Theobald Wolfe, Esq. of Blackhall, county Kildare. He was born in Dublin, Dec. 14, 1791. Among the descendants of his family, Archdeacon Russel reckons the hero of Quebec, and the Lord Chief Justice Kilwarden. Wolfe lost his father early, and was removed with his family to England, where he received the early part of his education at several schools, the last of which was Winchester School,—there, we are informed by his biographer, he “soon distinguished himself by his proficiency in classical knowledge, and by his early powers of Latin and Greek versification.”

In 1808 he accompanied his mother to Ireland, and in the following year entered Trinity college under Dr Davenport. There he rose at once to the highest distinction, obtained all the honours at the disposal of the university, and a still higher distinction by the style in which they were won. In the large circle of his friends, for to be his acquaintance was to love him and to be loved, the moral impression of his character was deep and lively. There was about his entire manner, language, countenance, and minutest act, a spiritual elevation and a buoyant exuberance of all the nobler moral elements of which the effect was never for a moment doubtful. Among his associates some were apparently of stronger intellectual power; and high as was Wolfe's genius, it was not this that made him the centre of regard and respect to so many talented and informed men: but these were all more or less clouded by the varied indications of self, which universally lower the tone of human intercourse. Wolfe alone was haloed by a sphere of high and pure enthusiasm, ever turned on all that was good and pure and noble in word or deed, but never reflected upon himself.* And there was then too apparent to be overlooked in the composition of his mind something which may best be expressed in his own words, a “light unseen before;”—he was not possessed of fluent eloquence, nor was he as prompt in his command of knowledge in conversation as might be supposed; but the deep and pregnant vein of new and beautiful conception ever forced its way, and communicated a charm which clever talk or overflowing erudition never could possess.

* In describing the characteristic ardour of Wolfe, Archdeacon Russel gives a just and graphic sketch, to the truth of which we can personally bear witness, and which ought not to be omitted. “Whenever in the company of his friends anything occurred in his reading, or to his memory, which powerfully affected his imagination, he usually started from his seat, flung aside his chair and paced about the room, giving vent to his admiration in repeated exclamations of delight, and in gestures of the most animated rapture.”

During his academic course, Wolfe, obtained several prizes for English as well as Latin verse. The verses have been long before the world, and require no critical notice. We shall perhaps find occasion for some incidental remarks.

He obtained a scholarship with the highest honour, being, as well as we can now recollect, second on the list, and thereupon took-chambers and went to live in college. The same year he was admitted into the Historical Society, where he immediately rose to very prominent distinction in the prepared debate, for the tone of classic elegance which distinguished the few speeches he delivered, as well as for the pure and refined character of conception and reasoning they displayed. He was selected by the auditor * to open a session by the usual address from the chair. Of this speech the reader may find some remains in Archdeacon Russel's Memoirs; they clearly manifest some of the peculiar powers and qualities of the author.

It was during his college life that his poems were written. His heart was full to overflowing of the purest spirit of poetry, and they came from its exuberance,—when the fire kindled, he spoke. He never thought of verse-making as an occupation, nor was it his habit to sit down to that deliberate manufacture of poetry, which is the reproach and vanity of the rhyming tribe; and all his lyrical effusions breathe the deep feeling and truth of nature with a simplicity of expression, and absence of verbal trick, to which no mere expertness can reach. From this simplicity they appear easier to have been written than they are; *ausus idem frustra laboret*; but for the same reason they are not likely ever to receive from the crowd the full appreciation of their claim. As a striking exemplification of these criticisms, we shall here present the reader with one of Wolfe's songs, which is thus introduced by Mr Russel. "Another of his favourite melodies was the popular Irish air 'Gramachree.' He never heard it without being sensibly affected by its deep and tender expression; but he thought that no words had ever been written for it, which came up to his idea of the peculiar pathos which pervades the whole strain. He said they all appeared to him to want *individuality* of feeling. At the desire of a friend he gave his own conception of it in these verses:—

If I had thought thou could'st have died,
I might not weep for thee;
But I forgot when by thy side,
That thou could'st mortal be;
It never through my mind had past
The time would e'er be o'er,
And I on thee should look my last,
And thou should'st smile no more!

And still upon that face I look
And think 'twill smile again,
And still the thought I will not brook—
That I must look in vain!
But when I speak thou dost not say
What thou ne'er left'st unsaid;
And now I feel, as well I may,
Sweet Mary! thou art dead.

* W. Brooke, afterwards a master in Chancery.

If thou would'st stay, e'en as thou art,
 All cold and all serene,
 I still might press thy silent heart
 And where thy smiles have been !
 While e'en thy chill bleak corse I have
 Thou seemest still mine own ;
 But there—I lay thee in thy grave—
 And I am now alone !

I do not think, where'er thou art,
 Thou hast forgotten me ;
 And I perhaps may soothe this heart
 In thinking too of thee ;
 Yet there was round thee such a dawn
 Of light unseen before,
 As fancy never could have drawn,
 And never can restore !

Besides the success which he had in the prizes for poetry given by the college, Wolfe also obtained two composition medals in the Historical Society. Of these we shall not speak ; they may be found in Mr. Russel's Memoir, and with the memoir itself will more than repay the perusal.

Having, after the attainment of his scholarship, turned his attention more directly to the scientific branches of the undergraduate course, Wolfe now began to show that his mathematical powers were not less competent than his classical. Till then he had been a careful student, and had kept pace with the standard attainments of the premium men. But there was one mathematician, till then unrivalled in his class, who had been praised by some of the ablest of the junior fellows for the facility with which he could master and solve the most difficult questions. He had been uniformly the January premium man, and had preserved his pre-eminence by certificates. In the January next after his scholarship, an anxious interest was felt among Wolfe's associates, as there was a growing conviction among them that there would be a lively contest between Wolfe and * * *. The competition came, and after a long continuance of a marvellous display of intellectual resource, Wolfe was the victor.

He was after this strongly urged to read for the fellowship, and after some time consented. But there was in the constitution of his mind much that was unfavourable to such an undertaking. He soon became sensible of the tedious as well as weary toil and discouragement of the undertaking, and began to turn his views to that more general path of attainment and usefulness for which he was so eminently qualified.

In November 1817 he was ordained, not before (it is believed) he had received a severe and trying disappointment of the affections, in his attachment to a young lady with whose family he had for some time been on the terms of a very cordial and endearing intimacy. But as his prospects were not at the time such as, consistent with prudence, to justify the parental sanction of a mutual engagement which might risk the happiness of both parties, it became necessary for a time to cease from an intercourse in which both Wolfe and his friends had found much enjoyment. This incident is mentioned as having for a considerable time weighed heavily upon his breast ; and also as having probably influenced to some extent the alteration in his plans of pursuit.

His curacy was situated in the county Tyrone. For a description we may take an extract from one of his letters:—"I am now sitting by myself opposite my turf fire with my Bible beside me, in the only furnished room of the glebe-house, surrounded by mountains, frost and snow, and by a set of people with whom I am totally unacquainted." His household consisted of an artilleryman with his wife and two children, who attended and made a prey of him, as may well be supposed.

In this lone and deserted place Wolfe found contentment. He did not feel alone, for he walked with God in the full sense in which this privilege is given to man. His path was the laborious round of a curate's avocations, which occupied his whole time and strength. After a short absence he writes to a friend—"I am again the weather-beaten curate; I have trudged roads, forded bogs, braved snow and rain, become umpire between the living, counselled the sick, administered to the dying, and to-morrow shall bury the dead."

He was soon removed from Ballyclog to Castle Caulfield, where he had to encounter all the most grave responsibilities and trying difficulties that can result from a large Protestant parish, composed of mixed sectarian inhabitants, and consequently teeming with that controversial spirit which so often assumes the character, and takes the place of, Christian zeal. Here he had, in a sense more extensive than the apostle's, to be "all things to all men," and have his temper and zeal put to every trial. In addition, he complained of being compelled to take a cottage and land, and to "encounter all the horrors of house-keeping."

His church was much attended by the Presbyterians, and fully attended by the Methodists, and all agreed in their respect and goodwill to himself. He steered with successful ability through many difficult positions, and among others through the trying straits of a vestry, and his efficiency in all respects became felt on every side.

In May 1819 he received one of those afflicting shocks which never can be fully estimated but by spirits such as his. The sudden death from apoplexy of his dear friend, Dr Meredith, seems to have deeply affected his spirits. Having heard of the danger of his friend, he started on foot for his residence, and having walked ten miles, arrived "only in time to see his dead body." His feelings upon this sad occasion were expressed in a tone so characteristic of the ardent enthusiasm of Wolfe's affections, that we must extract a few lines from the letter preserved by archdeacon Russel:—"One of my heart-strings is broken! the only way I have of describing my attachment to that man is by telling you, that next to you and D—he was the person in whose society I took the greatest delight. A visit to Ardtrea was often in prospect to sustain me in many of my cheerless labours. My gems are falling away; but I hope and trust it is because God is 'making up His jewels.'"

In the meantime, his parochial labours were much on the increase, from the effect of his own activity and zeal, and from the generally favourable impression he seems to have made on every class of

* In Archdeacon Russel's Memoir.

Christians. But the severe exertion of his unremitting and restless zeal was perhaps too much for a frame which, though strong in apparent conformation, and rendered active by the energy of his spirit, had never been disciplined into muscular endurance by the bracing exercises of the field; and which also may, with much probability, be said to have contained within it the fatal seed of premature decline. A habitual cough, of which he was hardly conscious, had often alarmed his friends. But in the following year it began to assume a threatening character. He was slow to admit the expediency of relaxing his parochial labour; but at last the changes, which had become perceptible in his appearance, communicated a sense of alarm to some of his parishioners. His friends were written to; and he was influenced by a neighbouring clergyman so far as to pay a hurried visit to Scotland to consult a physician reputed eminent in consumptive cases. On his return he was visited by Mr Russel, with the intention to urge a temporary suspension of his ministerial avocations. To this visit the reader of the arch-deacon's memoir is indebted for a very affecting description of the love of his parishioners for their pastor, and of the effect its manifestations produced on Wolfe, as also of the accurate knowledge he seemed to have acquired of every individual.

The physician whom he had journeyed to consult had peremptorily ordered his retirement; but it was with difficulty he was persuaded to follow the advice, and remove to Dublin. Once there, he resigned himself to the care of his friends and family. For some time, as frequently happens in consumption, his health seemed to amend, and offer those fair intervals which delude the hopes of sanguine friends. A change of climate was advised; but having embarked for Bourdeaux, the vessel was twice driven back by contrary winds, and he suffered so much that the design was relinquished, and he settled near Exeter. While here he received an offer of the important curacy of Armagh, which he accepted; but without feeling enabled to name the period of his absence. His health seemed still to mend, and he began to look hopefully forward to his return to active duty.

Early in spring he returned to Dublin. But his disease was found to have rather gained upon him, and he was ordered a trip to Bourdeaux and back for the benefit of the voyage. This benefit, though very apparent, was but transient, and the fatal symptoms soon reappeared with increased strength. About the end of November Wolfe was ordered, as a last resource, to Cork.

We shall not protract this account by further pursuing the last stage of this most admirable Christian's passage to the gate of life eternal, through that dark and narrow way, so trite, yet so awfully mysterious. Suffice it to say, that his death-bed was cheered by that glorious and beautiful spirit of faith and hope which seldom fails to visit the last conscious moments of the Christian, and to convey to those who are privileged to witness them an unquestionable proof of that victory which alone can triumph over the grave.

Of Wolfe's poetry it is needless to write;—he has written little, but he has his fame. The history of his few and desultory indulgences in this way is indeed most interesting; but this interest cannot be presented in so brief and cursory a narrative as this. They are happily

well recorded by the hand of Archdeacon Russel, in whose memoir the poetry is all preserved.*

Wolfe had passed from the university into the laborious avocations of a curate too soon to allow his broad understanding to have arrived remotely at that stage of power and discipline which would, at a further period, had such been his Master's will, have worthily developed and brought into action its high natural endowments. In his sermons, and still more in his casual notes, may be discovered amply the materials and elements of the finest order of eloquence and profoundest Christian philosophy.

THE REV. THOMAS DIX HINCKS, LL.D., M.R.I.A.

BORN A.D. 1767—DIED A.D. 1857.

HE was the eldest son of Mr Edward Hincks, who had removed from Chester to Dublin, a short time previous to the birth of his son—and was born in a house on Bachelor's Quay, June 24, 1767. The name Dix was taken from his mother's family. When only five years old he lost his father, who held a situation in the Custom House, which his mother was allowed to retain, and the duties of which she appears to have discharged for many years in a very efficient manner.

Thomas received his education partly at Nantwich in Cheshire, and partly at a school kept by a Dr Mercer at Crumlin, near Dublin. His first professional aims were towards medicine, and with the view of prosecuting them, he was apprenticed for three years to M. A. Thwaites a respectable apothecary, but before the term had expired he contracted a dislike to a calling so familiar with the ills that flesh is heir to; his indentures were cancelled, and he entered Trinity College in order to prepare for the ministry. After spending nearly four years at College, he removed to a dissenting academy at Hackney, at the time presided over by Dr Richard Price; Dr Andrew Keppis, and Dr Abraham Rees, names known beyond the bounds of Nonconformity. Mr Hincks made his first essays as a preacher by officiating as a temporary supply in several pulpits in the neighbourhood of London; but in 1792 he received a call to settle with the Presbyterian congregation at Cork, and was in that year ordained pastor according to the forms of his church.

During Mr Hincks' residence at Cork, which continued until the year 1815, he added to his other duties those of a tutor, and appears to have taken an active and prominent part in promoting the various literary and philanthropic institutions of the city. He was the founder of what has since become an influential public library, and a course of lectures which he delivered to his pupils led to a movement which resulted in the establishment of the Cork Institution. In 1795, he wrote a series of letters addressed to the inhabitants of Cork, in answer to Paine's "Age of Reason" which at that time was attracting much atten-

* See also for notices of Wolfe, *College Recollections*, 1825; *Blackwood's Mag.*, xix. p. 323; *Lon. Mon. Rev.*, 1825, ii. p. 364; *Dub. Univer. Mag.*, xx. p. 618; *Moir, D. M., Poet: Sketches of Lit.*, ed. 1856, p. 292; and *Medwin's Conversations with Lord Byron as to Wolfe's lines on "The Burial of Sir John Moore."*

tion. He gave lectures on chemistry and natural philosophy; he wrote the article respecting Ireland, which appears in Ree's Encyclopædia; and in various other ways gave proof of the great ability and the high moral and intellectual aims by which he was distinguished.

In 1815 Mr Hincks' removed from Cork to take charge of the Presbyterian congregation at Fermoy, where he laboured for six years, until he was elected to fill the head mastership of the classical department in the Belfast Academical Institution in 1821. In the following year he was chosen to the Chair of Hebrew, in the college department, and continued to discharge the duties of the latter with exemplary diligence until the year 1842. Many of his old students in various parts of the globe retain, amid all changes, an affectionate memory of their able and amiable preceptor. Amongst his other works in Belfast, may be mentioned a Greek Grammar, and a Greek and English Lexicon, which continued to be largely used, until superseded by the more elaborate productions of later years. In 1834, the university of Glasgow conferred upon him the degree of LL.D.

Dr Hincks' later years were spent in dignity and honour, surrounded by friends who affectionately esteemed him, and by the tender love of his own children. He died February 24, 1857, in the ninetyeth year of his age; and was buried in the churchyard of Killileagh, of which parish, the late Rev. Dr Edward Hincks, well known as a distinguished Orientalist, was the rector; and where the remains of his wife had been deposited twenty-two years before. Her maiden name was Anne Boulton; they were married in the year 1791. The eldest son became a Fellow of Trinity College, and afterwards Rector of Killileagh, County Down, as already mentioned; the Hon. Sir Francis Hincks rose to a high position as a colonial administrator, chiefly in Canada; The Rev. William Hincks became a Unitarian minister: was a tutor for many years at Manchester College, York, and at his death recently, was a professor in the Toronto University; Rev. John Hincks was a Unitarian minister, settled at Liverpool, and died in 1831; and Rev. Thomas Hincks is still (we believe) alive and rector of the parishes of Derryagh and Cairnecastle, country Antrim. The sons thus chose various paths; but all were distinguished for their high gifts and culture in their different vocations.

THE REV. WILLIAM HAMILTON DRUMMOND, D.D., M.R.I.A.

BORN A.D. 1778.—DIED A.D. 1865.

DR DRUMMOND was born at Larne, County Antrim, in the month of August 1778. His father, William Drummond, member of a respectable Presbyterian family long settled in the neighbourhood, was by profession a surgeon, who appears to have been for a short period in the Royal Navy, but on being paid off at the peace of Paris in 1783, he began to practice in the town of Ballyclare, where, in the discharge of his professional duty, he caught a malignant fever of which he died in the prime of life. His widow, left wholly unprovided for, removed, with her three children to Belfast, where she commenced business, which she

conducted with such intelligence and integrity, that she was able to maintain herself and family respectably. William, the eldest son, received his school education at the Belfast Academy, the principal seminary at that time in the town, and presided over most efficiently for many years by the Rev. Dr Bruce, of whom a notice will be found on another page. When sixteen years of age, Mr Drummond proceeded to Glasgow, the chief training place at that period for students of the Irish Presbyterian Church. He appears to have passed through the regular undergraduate course, but left the university without taking his degree, not from the lack of competent scholarship, but more probably, as his biographer and friend, the Rev. John Scott Porter of Belfast, suggests, from that *res angusti domi* which has pressed upon many Irish students at the Scotch universities, and which has been an element of the honourable distinction attained in their after life.

After spending about two years in the capacity of a private tutor whilst under the care of his Presbytery, Mr Drummond received calls simultaneously from the congregation at Holywood and Second Congregation, Belfast, and acceding to the latter, was ordained to the pastoral charge August 26, 1800. In this responsible position for so young a minister, he remained for fifteen years, zealously discharging his professional duties, and added to them by opening a boarding school subsequent to his marriage, at Mount Collier in the neighbourhood of the town, as well as by engaging in various literary and scientific lectures at the Belfast Society. On receiving an invitation in 1815 from the congregation of Strand Street, Dublin, he thought it prudent to accept it, having the prospect of less ministerial labour than what for a length of time had been pressing upon him. In the metropolis he had a more fitting sphere for the exercise of those poetic and literary gifts of which from a very early period he had manifested the possession. When a student at Glasgow, he was the author of several juvenile poems, and during the stirring year of the Revolution of 1798, he came under the influence of the prevailing political excitement, as appears in "The Man of the Age," a semi-revolutionary poem which on one occasion nearly cost him his life. The mere list of his publications is of considerable length, and shows the remarkable vigour and versatility of his highly accomplished mind. Amongst his earlier productions were his poem "Trafalgar," and that on "The Giants' Causeway;" also a "Poetical Translation of the First Book of Lucretius." In 1817 appeared the "Elegiac Ballad," occasioned by the death of the Princess Charlotte; "Who are the Happy?" (1818); "Clontarf," a poem (1822); "Bruce's Invasion of Ireland" (1826); An "Essay on the Doctrine of the Trinity," about the same period; The "Pleasures of Benevolence," a poem (1835); The "Life of Michael Servetus, the "Spanish Physician" (1848); The "Autobiography of Archibald Hamilton Rowan," with additions (1840), besides a variety of essays, and controversial sermons. He took an active part in the polemical discussions of his time, and all his efforts, whether social or literary, he held to be tributary to the promotion of the religious views and the interests of a free Christianity, which was supreme in his mind. In 1810, at the intercession of his friend, Bishop Percy of Dromore, he received the decree of Doctor in Divinity from the university of Aberdeen.

Dr Drummond died October 16, 1865, at the ripe age of eighty-seven.

He was twice married; and by his first wife had a son, William Bruce Drummond, Esq., of Dublin. His eldest son by his second marriage is the Rev. Robert Blackley Drummond, now of Edinburgh, the learned author of *Erasmus; His Life and Character*, 2 vols (1873); and his younger son is the Rev. James Drummond, M.A., Professor of Ecclesiastical History, Manchester New College, and author of a volume—*Spiritual Religion; Sermons on Christian Faith and Life* (1870).

Shortly after Dr Drummond's death, a volume consisting of sermons of a general and edifying character, and of a poem in three books, entitled *The Preacher*, was published, with a memoir prefixed by the Rev. John Scott Porter; from which we have taken the foregoing sketch, and to which we refer such readers as seek fuller information respecting our subject.

THE REV. C. DICKENSON D.D., BISHOP OF MEATH.

BORN A.D. 1792—DIED A.D. 1842.

THE late Bishop Dickenson was the son of a Cumberland gentleman, who had settled in the city of Cork. He was born in 1792. In his early years he is mentioned by his biographer* as being remarkable for docility, gentleness, and amiability of disposition. He early evinced also a marked talent for computation. He was sent to school to a Mr Finney, and was a favourite both with his master and school-fellows. He was afterwards sent to other schools, in all of which he became distinguished both for ability, diligence, and good conduct.

In 1810 he entered college as a pensioner under Dr Meredith. In college his talent and industry continued to meet its due reward. He obtained a scholarship in 1813, and was set down as a fellowship man by public opinion in college: and such was the course he had selected for himself. Urged by his friends to a trial, which he himself considered premature, he went into the hall at the fellowship examinations of 1817. He was the junior candidate: and he had against him Gannon, who had already sat three times, Purdon, Hincks, and Phelan, all considerably his seniors, and well known for attainment and ability long before he obtained his bachelor's degree, and, indeed, some of them before his entrance. Notwithstanding these disadvantages, he came off with distinction, and with the praise of Brinkley—itself no light honour.

It may be viewed as a matter of course that more decided success must have followed in the usual course. But before the next fellowship examination, two years afterwards, he had formed an attachment and entered into an engagement which was not consistent with a further prosecution of a purpose of which years of celibacy was one of the consequent conditions. His affections had become engaged to Miss Russel, sister to Archdeacon Russel, his friend and class-fellow.

* The Rev. John West, DD., then vicar of St Anne's, Dublin, and chaplain to Archbishop Whateley, afterwards Dean of St Patrick's.

In consequence of this incident he entered into holy orders, and took charge of the curacy of Castleknock, near Dublin, for one year. In the following year he obtained the assistant chaplaincy of the Magdalene Asylum in Leeson-street; and in the next, on the resignation of the Rev. James Dunne, he filled his place as chaplain.

In 1820 his marriage took place, and in 1821 he resigned the chaplaincy of the asylum, and soon afterwards accepted an offer of that of the Female Orphan House.

As Mr Dickenson's increasing family required some addition to his resources, he supplied the demand by taking pupils, a step facilitated by his high college reputation. Of the manner in which he acquitted himself of the duty thus undertaken, there is the best testimony in the frequent acknowledgments of those who were so fortunate as to have received that advantage.

We must now pass to the later period, when the change of men and manners brought into office the Whig party, whose general views coincided with those of Mr Dickenson. Archbishop Whateley, whose highly endowed mind soon pervaded every institution connected with his station and the church, quickly perceived the various moral and intellectual qualifications of Mr Dickenson, and appointed him his assistant chaplain. The principal chaplaincy was at this time occupied by Dr Hinds of Oxford, a gentleman well known to the literary public by some able, interesting, and useful writings; and who had held the place of vice-principal to the archbishop when he was principal of St Alban's Hall in Oxford.

On the retirement of Dr Hinds (from ill health), in 1833, Mr Dickenson became principal domestic chaplain and secretary to the archbishop in his place. In this honourable station it was remarked by the numerous persons with whom it was officially his business to communicate, with what ready kindness and efficiency he entered into their feelings and interests, and with what entire absence of assumption. In the same year, on the death of the Rev. Lord Harberton, Mr Dickenson was preferred to the rectory of St Anne's parish, Dublin; but from this period we shall not follow the details of his history.

The occurrences in which he was concerned as an actor during many following years, as well as the particulars of his writings on the various public questions in which he is known to have taken an active and effective part, are detailed by Dr West in a full and satisfactory manner.

His connection with the archbishop brought him much into communication with the members of the government, on whom his character and qualifications made their natural impression, when they obtained for him the respect and good opinion of those whose favour was at the time the way to promotion. The Tory party, it is known, was rich in first-rate men, but there was, in effect, no one on whom the choice of a Whig government could then be supposed likely to fall, whose real claims were not far inferior to his. On the death of Alexander, Bishop of Meath, Dr Dickenson was appointed to fill his place. His own feeling previous to this event is expressed in a private letter to a sister at Kinsale. "It is gossiped, however, among the Castle people, that I am to be the person. I do not myself think it, and

I am perfectly calm about it. It is an office I should fear to wish for; and I am sure the matter will be controlled by the highest wisdom. Many are putting forth political interest to secure the appointment, and I am putting forth nothing at all. My course has been adopted without any reference to my own advancement, and it shall not be changed either by being appointed or overlooked."

In April 1841, he took up his residence at Ardracean, and began to make acquaintance with the clergy, and to acquire information upon the state of the diocese.

In the midst of preparations and arrangements, which indicated the exertive course he had laid down for his future conduct, and while engaged in the preparation of a charge, he was seized with a feverish cold. This at first seemed to offer no ground for alarm, and in a few days was thought to have subsided. A sudden reappearance of the symptoms, however, ensued with so much violence that two eminent physicians were called in; the case was pronounced to be typhus fever, and in five days he died, in his 50th year.

THE REV. HENRY COOKE, D.D., LL.D.

BORN A.D. 1788—DIED A.D. 1838.

HENRY COOKE was the youngest child of John Cooke, a sturdy yeoman of the county Londonderry, of Puritan descent, and was born on the 11th of May 1788, near Maghera, in that county. His mother, who was his father's second wife, brought a small farm to the family, which afterwards supplied means for educating to a higher position the genius of the family. One of his ancestors, in the great rebellion a hundred years before Henry Cooke's birth, was rescued by his father from his ruined homestead and murdered family, and carried, a little infant, into the city of Londonderry, which King James was then about to besiege. When his father mounted guard on the walls he hid the child between the embrasures, where, in the language of Uster, "the cannons frowned defiance on James and slavery." When in after years the boy was asked how he fared for shelter, "Weel enough," was the reply; "I had the shelter of my faither's gun." Henry Cooke's mother was a woman of education above her class, and full of the unwritten history, traditions, and ballads of Scotland, whence her family came, and of the Ulster settlers. No doubt her oral teaching gave colour to the boy's mind, and root to his matured opinions.

The first elements of education were imparted to him in one of those hedge schools for which Ireland was remarkable seventy years ago, where Latin was taught in a mud cabin, and the pedagogue solved the religious difficulty, whatever were his own religious opinions, by teaching the children of each denomination its proper catechism, and instilling into his pupils, as sacred truths, the contradictory doctrines of Rome and Geneva. The schoolmaster of Ballymackilcurr was a Scotchman, named Pollock, and he soon recognised the extraordinary ability of Henry Cooke. From him he received his first grounding in religious and secular knowledge; but his progress was so rapidly

onward, that he was sent to several other teachers in succession, and at last attained to a classical seminary which had just been established at Tobermore, five miles from his home. Here learning was pursued in the midst of hardships and under difficulties which would astonish modern schoolboys. There was no glass in the schoolroom windows, and the seats were stones. The boys came long distances to school on foot. Henry Cooke walked ten miles every day in all weathers, through a wild country infested with rebels, and where he sometimes saw homesteads blazing to right and left of him, and the distant cries of massacre were borne upon the wind. He had to ford a river, often swollen with the rain and snow, and dangerously deep and rapid, on a long pair of stilts; and on one occasion when his stilts, which he had concealed in the heather, were hidden by a heavy fall of snow which had occurred during school hours, he was nearly drowned in endeavouring to cross the river into which he boldly plunged, although he did not know how to swim. Like Horatius, "he saw the white porch of his home," and thought nothing of the depth and the force of the stream, and his brave heart bore him safely out, although on the wrong side, and nearly dead with cold. At a late hour he arrived home after a round of six miles.

The whole country was now in a state of rebellion, and many Presbyterians were infected with disloyalty. The Presbyterian minister of Maghera was a United Irishman, so was Glass the Roman Catholic schoolmaster of Tobermore. But the Cooke family were staunch loyalists, and the boy Henry resisted all the arguments of his spiritual pastors and teachers to make him a rebel. The consequence was that, like other loyal families, they expected every night to be massacred, and to have their homestead burned, and most nights were passed by the family in concealment, when the weather was fine, in a hedge, or the middle of a cornfield, while they watched the midnight sky for the glare of their house on fire. In wet and cold weather they hid in some cowshed or barn, or under the shelter of a rock. These troubles passed away; the Cookes were more fortunate than many of their neighbours on both sides, loyal and disloyal: they got through the rebellion with whole skins, and without having the homestead burned, either by soldiers or croppies. At the age of fourteen (1802), Henry Cooke went to Glasgow to matriculate at the university. He had to walk sixty miles to Donaghadee, whence the packet sailed for Port Patrick: thence he walked to Glasgow. This journey he performed every year during his college course. The route was well-trodden by poor Irish students who then greatly frequented this Scotch university, and the Irish lads were received with generous hospitality along the way by the good Scotch farmers of kindred nationality. Dr Cooke in after years complained of the colourless theology of the professors, and the absence of the distinct teaching to which he had been accustomed from his mother. Probably, however, what he deemed a defect, was really at least of negative service to him, and he had an excellent elocution master who nearly cured him of his provincial accent and phraseology.

He also derived great benefit from that mutual education which is one of the most valuable parts of university training, and lost in those

colleges which adopt the system of examinations without residence. Robert Stewart and Henry Montgomery were amongst his college companions, the former (Dr Stewart of Broughshane) was his close friend. In vacation time, Cooke used to retire to an immense natural amphitheatre under Cairntogher, and, like Grattan, declaim to an imaginary audience, or read aloud his favourite authors, a psalm, an ode of Horace, or a speech from Shakspeare. He sometimes, his biographer tells us, used to employ shepherd lads to stand at different distances, and test his power to make himself heard. He was an enthusiastic student of English literature; and especially, was a great master of Shakspeare. He had an extraordinary retentive memory, and knew whole scenes off by heart. This was a great armoury for a public speaker, and he was often able to launch a peculiarly apt quotation at an opponent, which was far more effective than an argument. We learn, too, that he studied grammars and dictionaries, and spared no pains to make himself master of the parentage of words and their fine shades of meaning and exact applicability. In a much latinised age of literature, he had the discrimination to endeavour to confine his vocabulary in as great a degree as possible to pure and simple Saxon. He thus acquired great strength and terseness of style, and the peculiar ring of Saxon speech, which is so telling with the multitude, and makes a speaker so intelligible. In 1808, when he was not yet twenty years of age, he was licensed to preach by the Presbytery of Ballymena. A few months later, in the same year, he was ordained as pastor of Dunean, in the county Antrim. Here the senior minister was an Arian, and his congregation were sunk in indifference, having little religion of any kind, orthodox or unorthodox. Mr Cooke at once took up the strongest position against Arianism, and astonished the congregation by his eloquence and doctrine. On many, however, and especially the senior minister, the effect was to excite opposition and dislike; and not only were difficulties thrown in his way, but he was left to starve on the bare income allowed to the assistant minister, which was only £25 a year. Not being able to subsist upon this, and finding himself in a false position, Mr Cooke resigned the charge of Dunean in 1810, and became tutor in the family of a Mr Brown, at Kells. Whilst at Kells an opportunity was given him, by the sudden indisposition of the minister of Connor, upon the Communion Sabbath, of using his great gifts for the benefit of the largest and most influential Presbyterian congregation in Ulster; and it was probably owing to the great impression which he produced here that he was almost immediately appointed to the charge of Donegore, near Templepatrick. In Donegore, he was the successor of an Arian, and found much of that leaven in the rich and important congregation of which he had become minister. He had now leisure, as he had urgent occasion, in the state of his district, to enter upon the deep course of reading necessary to enable him to combat the doctrines taken up by the most intellectual ministers, and based upon questions of learning and interpretation. The Unitarian Church of Ulster was beginning to spring up in great strength; as yet there were only a few non-subscribers, or "New Light" members of the Synod, but the minority, though small in number, was strong in learning, in intellect,

and in a negative position. Untarianism is ascribed by Presbyterians of the elder branch to the teachings of Dr Hutcheson, an Irishman, who became Professor of Moral Philosophy in the University of Glasgow in 1729, the first of his countrymen that ever held a chair there. He was a very remarkable man, as we shall have an opportunity of showing in our literary series, and left a very decided mark upon the philosophical opinions of Scotland, and by means of the many Irish students who frequented Glasgow, sent forth his influence into Ireland also. He died in 1747. During his professorship other professors imbibed and taught his opinions, and, as already mentioned, those in Dr Cooke's time did not disavow them. The introduction of the New Light into Ulster was very gradual; opinions first grew moderate, then hazy, and then subscription to the Westminster Confession was objected to, and little required. Subscription was an infringement upon the liberty of ministers to believe and to teach what they thought best—an infringement of the right of private judgment—an intermeddling in a matter for which they were only responsible to God. The laity, however, towards the close of the eighteenth century, and the beginning of the nineteenth, were disposed to turn back to the old paths. They generally chose ministers of the school that called themselves "Evangelical" and opposed the "Gospel Light," to the "New Light." Dr Cooke at Donegore was surrounded by a Presbytery in which the latter prevailed. He afterwards lamented having for any time held communion with them; but he did not yield himself an inch to their opinions. He was arming himself for the conflict in which he was shortly to be the principal champion. Meanwhile he was establishing a reputation as a preacher. A sermon, which he preached for the house of industry at Belfast, produced a great impression, and was published by request. His son-in-law, Dr Porter, states that Dr Cooke always wrote his sermons, speeches, and even prayers; but when published, they disappointed those who had heard them. Dr Porter thus explains the reason:—So long as the pen was in his hand he was calm, acute, and logical. In his study he could analyse a text, arrange a subject with wonderful skill, and illustrate with unequalled fertility of imagination; but in his writings there is a certain degree of stiffness and formality. When, however, he entered the pulpit, or ascended the platform, and saw before him the eager faces of living men—when breathless attention, riveted gaze, and waves of emotion passing over the audience, showed him that his words were telling, that they were finding a response in the minds of his hearers—then he cast off all restraint; his frame appeared to dilate; his face lighted up with a halo of enthusiasm; his words flowed forth in an impetuous torrent, and gave full play to the genius of oratory. Arguments that seemed, and seem, cold and formal on paper now, like polished shafts, pierced every conscience; illustrations, sketched in fair outline, now flowed in the gorgeous colouring of finished pictures; appeals issuing fresh from a full heart, and delivered with all the impassioned fervour of manner, look and voice, carried away both intellect and feelings with a force that was absolutely irresistible. The auditors were overcome with intensity of excitement; they lost command of themselves; they bowed and swayed like the forest before the tempest's blast; they sprung to

their feet; they laughed; they wept. Reporters have been seen to drop their pencils and sit, as if paralysed, gazing on the speaker. The grandest passages were thus lost. The speaker himself could not recall them. Frequently reports of his speeches were sent to him with blank spaces here and there, and a request that Dr Cooke would "fill up the beautiful passages wanting."

As he came forward in public life, and occasionally into conflict with the professors of the New Light, of whose learning and ability there could be no doubt, and who, at this time, had the management of all the business of the Presbyterian Synod in their hands, he felt more and more that in point of learning he was still far behind the advance he had made in oratory, and that he was not yet fit to trust himself in a conflict where so much was to be lost by insufficiency on the part of those who undertook the advocacy of faith. He accordingly obtained leave of absence from the Presbytery, and returned to Glasgow in October 1815, having left his wife (for he had lately married Miss Ellen Mann of Toome) under his father's roof. He attended a course of natural sciences and moral philosophy, and gave great attention to the various branches of anatomy and medicine. In 1816 he took an important part in the affairs of the Presbyterian Church, but again returned to his studies in the winter. This term he devoted to theology, chemistry, geology, metaphysics, and medicine. There is something very suggestive in the laborious mastery of such a course by one who had retreated for a season from the battle with scepticism, in order to supply what he had felt to be defective in his arms and armour. The New Light was not to be grappled by rhetoric; and perhaps he felt prophetically that, although the Arianism of Clarke, and the infidelity of Volney and Voltaire, were the enemies to be encountered at the moment, the real battlefield in which the decisive struggle would be waged was that which he was studying—the natural sciences. In the following spring he once more returned to Ireland, and as a member of the Synod's Committee of Examination for the Belfast Institution, he assisted to frame a law tending to the greater efficiency and thoroughness of the preparation given to candidates for the ministry. He had seen in his own case how important it is to complete the preparation before entering upon professional life at such a crisis of conflict. In 1817 Mr Cooke entered Trinity College, being then in his thirtieth year. He at the same time attended the College of Surgeons, and walked the hospitals. He went thoroughly into medicine and surgery, studying with the greatest ardour and success, and soon outstripped those who were working for the profession. In Dublin he appeared as a preacher, and made a great impression. He was asked to preach before the Corporation for a city charity, and the collection amounted to £343. He also went on a mission to Carlow, which resulted in the organisation of a Presbyterian congregation in that town, the components of which were no doubt borrowed from the Established Church. He now "accepted a call" (as the phrase is) from the congregation of Killyleagh, the seat of the Hamilton-Rowans. In this neighbourhood most of the gentry and farmers were at that time Presbyterian, although such is not now the case, most of the upper orders having joined what was considered, previous to disestablishment, the aristocratic Church.

Archibald Hamilton Rowan was a Unitarian; but his son, Captain Hamilton Rowan was a ruling elder in the Presbyterian Church, became a warm friend of Dr Cooke, and entirely sympathised with his opposition to the New Light. The time was now drawing nigh for a direct collision and split between Unitarians and Trinitarians. The former had hitherto practised reserve; they had simply abstained from preaching what they did not believe; but they had not declared what they disbelieved. There now began to be an opinion that they should declare themselves openly, and the people should judge which form of Protestantism to adopt, whether the more Protestant, or the more Catholic. A Unitarian missionary, a Mr Smithurst of Exeter, was brought over from England, who preached in the principal places, and openly advocated the Unitarian view. He called the Trinitarians idolators; he declared his abhorrence of the doctrine of the divinity of our Lord, and by his eloquence and liberal politics pleased and won the people. This apostle at last came to Killyleagh, where among the first of the auditors to appear were Mr Cooke and his ruling elder, the Captain. Great was the applause as the lecture proceeded; the Arians were triumphant; the Trinitarians perplexed and crest-fallen. Captain Rowan, however, at the conclusion of the meeting, said that Mr Cooke wished to reply, and Mr Smithurst professed his willingness to meet him on the moment. However, Mr Cooke adjourned his answer to the following Sunday, and it was most cogent and eloquent.

The public discussion which Mr Cooke proposed should follow in Belfast did not come off, the missionary having left the field, and gone on with his round of visits, lecturing. However, his orthodox enemy followed him wherever he went, and repeated the process of demolition. Where Smithurst lectured, Cook preached, and the palm of victory was generally awarded to the latter. Crowds came to hear him, and the Unitarian cause decidedly suffered. Smithurst at last returned to England completely vanquished, and Mr Cooke went back to Killyleagh, with all the honours of war, to repose after his laborious but successful campaign.

Another effort followed which was less successful. The Belfast Institution had been recognised by the Synod of Ulster, and its certificates were to be received as equivalent to University degrees. A Presbyterian Professor of Divinity had been appointed to complete the course necessary for young ministers within the college; but it was feared that the prevalence of New Light in the institution would infect the young students, notwithstanding all precautions. A committee was appointed to watch over this, but to little purpose. Mr Cooke felt strongly the danger of this poison, as he considered it, at the fountainhead of the Presbyterian ministry. It was impossible by any weak precautions to prevent the youths from imbibing the fashionable opinions which were held by most of the professors. He considered that great weakness was shown by his orthodox brethren in truckling to the Unitarian party in this important matter, and believed that too great sacrifices were being made to preserve the bond of unity. At last a question arose which brought out this difference sharply. A vacancy occurred in the Chair of Greek and Hebrew. It is easy to see the important bearing of this appointment; and it was given to a pro-

fessed Arian, an orthodox candidate of high attainments being rejected. At the Synod held at Newry (1822) Mr Cooke rose up and denounced the appointment in the strongest terms, declaring his resolve to hold no communion with the Arians, and to assent to no compromise. His audience was unsympathetic. Arianism was powerful. To side with Mr Cooke was to divide the Presbyterian Church. Why should the latitude of opinion essential to the united existence of a Protestant Church, based upon the Bible and private judgment, be now for the first time forbidden? Why return to the old strictness of the letter, and once more endeavour to bind reason with the fetters of subscription? How enforce it without persecution, obsolete and opposed to the spirit of Christianity? Why should not the tares and the wheat grow comfortably together, until it should be decided which was the weed? Why should one party in the Church extrude the other? These were the questions which ministers asked themselves, and as yet no one was prepared to support Mr Cooke in pushing their differences to extremity. Consequently, he retired from the Synod, baffled for the present; and was violently attacked in one of the Belfast newspapers for bigotry and unbrotherly feeling. But Mr Cooke had none of that hesitation as to the righteousness and obligation of the course which he was pursuing, as would have made such attacks and reproaches alarming and painful to a dubious conscience. He was a man of strong opinions, and what he believed he held without wavering. For him there were no two sides to questions. He was fully persuaded, and he never looked back when he had put his hand to the plough.

Men of this disposition are most likely to win converts, and Mr Cooke had the support of a large majority of the Presbyterian laity of Ulster. There were places, however, in which the New Light party were in the ascendant, owing probably more to intelligence than to numbers. Armagh happened to be one of these places; but when a vacancy occurred, Mr Cooke was invited to compete for the charge of its important congregation. Although not particularly desirous of removal, he consented to become a candidate, and the subject of his sermon was the parable of the ten virgins. Mr Porter says—"Towards the close the preacher touched on the question of the eternity of future punishments, which was peculiarly objectionable to the New Light party. He concluded one thrilling appeal by pronouncing, in tones which touched every heart, the words of our Lord, 'And the door was shut.' In the hush which followed, a hissing whisper was heard from the lips of the leader of the New Lights, 'Yes, the door was shut, and that shuts you out of Armagh.'" The Unitarian party was successful in keeping out the champion of orthodoxy.

In the same year, however (1824), Mr Cooke was elected Moderator of the Synod of Ulster, the highest post in the Presbyterian Church. He also published at this time a memoir upon the subject of education, in which, for the benefit of the Commission then sitting, and the instruction of public opinion, he gave a most startling sketch of the state of education in Ulster. In the following year he was examined by the Royal Commissioners, and his evidence created the greatest excitement in Ireland. The Government subsidy of £1500 a-year had already been withdrawn from the Belfast Institution in consequence of the disloyal

tone adopted by some of its professors, and Mr Cooke was examined by the Select Committee of the Lords with reference to this college especially, its connection with the Presbyterian Church, and its Arian proclivities. He represented it as a seminary of Arianism, and this statement called forth on every side the strongest denials. The Arian ministers of Belfast, headed by the Rev. Henry Montgomery, forwarded an indignant protest to Mr Spring Rice (Lord Monteagle); the managers and visitors of the Institution declared his statements to be entire misrepresentations, and the professors denounced them as "a gross and scandalous libel." All were united against him,—the press, the orthodox, and the unorthodox. The papers in general refused to print his replies. The *Belfast News Letter*, however, was fairer, and in this journal he answered his assailants, showing that he had not arrogated to himself a representative character, as had been asserted by his opponents; and he also cleared himself from the charge of being unfriendly to Catholic emancipation. As to the charge of fostering Arianism, which he had brought against the Belfast Institution, he fairly enough assumed that the fact of the professors being Arians, and that they excluded Trinitarianism on week days from their chairs, whilst they preached against it on Sundays from their pulpits to those who were naturally drawn to hear them by their teaching, was amply sufficient to substantiate its truth. It was not enough, he considered, to have orthodox professors in the chairs of theology; for moral philosophy, Hebrew, and New Testament Greek could not be treated of without discussing the fundamental truths of religion. He also charged the managers with *mala fides* in refusing to give the Synod an influence over the election of professors; whereas it was upon this understanding that the Synod had recognised the institution, and thus enabled it to obtain a grant from Government. The defence was felt to be successful, and it had the important effect of committing both sides to a struggle. It added, however, new virulence to his opponents; the Roman Catholics denounced him in Dublin for asserting that Protestant opinion was unfavourable to their claim for civil and political equality; the Unitarians attacked him with personal invective. To the latter he was able to give back in kind; and a great burst of hearty concurrence and earnest support was drawn out from both Presbyterians and Churchmen. Dignitaries and clergy of the Established Church joined in presenting him with expressions of admiration and approval; he received numerous addresses, and a handsome piece of plate from the Presbyterians of Comber. But the real trial of strength was approaching. He was to meet the Synod as moderator on the 28th of June 1825, and he was promised a combined attack of the enemy, which, considering the lukewarmness of his friends, and the little support he could expect from their aid, it seemed scarcely likely he would parry. His sermon at the commencement rose to the occasion; it was the greatest effort of oratory and reasoning he had hitherto made; it loosed the great banner of the Atonement, and rivalled some of the discourses, in which Archbishop Magee attacked, from without, the same heresy with which Mr Cooke contended, within the body. His sermon produced a powerful effect in rousing and warming his friends, and when the battle commenced in the Synod the result appeared in

unexpected support. The subject of contention was the ordination by the Presbytery of Armagh, contrary to Mr Cooke's advice, of an Arian licentiate, on the recommendation of the Arian Presbytery of Antrim. Mr Cooke concluded his speech with these words:—"Sooner shall I permit this right hand to be severed from my body than sign an act confirming the introduction of any man into the Synod who might infect it with Arian principles. It has now come to this, we must put down Arianism, or Arianism will put us down." A motion was carried to the effect that the conduct of the Presbytery of Armagh was reprehensible, and that the advice given by Mr Cooke was "well intended, judicious, and salutary." But the great struggle was upon the evidence which he had given before the Royal Commission and the Select Committee of the Lords. A resolution was moved deprecating the attacks which had been made upon him. It was opposed by Mr Montgomery, and as a compromise a colourless amendment, avoiding the subject of dispute, and merely asserting the integrity and conscientiousness of the late moderator, was proposed by a Mr Finlay. After several ministers had spoken, Mr Cooke rose and made a most powerful speech defending his evidence, and the appeal with which he concluded it was full of eloquence and manliness. It carried with him the immense majority, and was followed by enthusiastic applause. The amendment was carried almost without a dissentient, and, as Dr Porter says, "the first fatal blow was given to Arianism." Resolutions were then carried to secure the election of orthodox professors to the Belfast Institution; and Mr Cooke was subsequently able to recover the grant of £1500 which had been lost to the Institution, but which the confidence reposed in him by Sir Robert Peel was the means of regaining. A code of laws was passed in the Synod, by which the laxity that had admitted Arianism was brought to an end; as a compromise, candidates were either to subscribe to the Westminster Confession, or else congregations were to satisfy themselves of their soundness by a searching examination. This was accepted by the Arian party, who took their own view of "soundness," but it did not, and Mr Cooke foresaw it would not, give them any great advantage over a system of pure subscription. The laity had also their view of "soundness," and it coincided in the main with Mr Cooke's. A presentation of plate by the inhabitants of Belfast, and a severe illness, resulting from the excitement of the scenes he had passed through, we can only mention. He was for some time, during his convalescence, the guest of Lord Mountcashell and other distinguished friends. In 1827 he was quite restored to his usual health, and in the Synod which met at Strabane in that year he had a fresh and still fiercer struggle with the Arians. Mr Porter, clerk of the Synod, had professed himself an Arian, and a motion was made for his removal from the post which he held. In this debate Mr Cooke boldly declared that the time had come for separation, and he proposed that a resolution be framed to that effect. This, however, was rejected, and Mr Porter, although his Arianism was censured, was continued in his office, to prevent the imputation being brought against the Synod of persecuting for opinion. Mr Cooke and one-third of the meeting signed a protest. They were not, however, satisfied with this. Porter had asserted that there were more real than professed Arians in the Synod.

On this Mr Cooke founded a motion, which, if carried, would necessitate the voluntary withdrawal of the Arians from the Synod. A decided declaration, declaring belief in the Trinity, was proposed, and after an able and excited debate, in which Montgomery and Cooke were the principal speakers on both sides, the declaration was carried by an overwhelming majority. The Venerable Archibald Hamilton Rowan of Killyleagh, who endeavoured to induce Mr Cooke to propose to his congregation resolutions asserting freedom of judgment to be the essence of Presbyterianism, declared that the resolution carried in the Synod made him doubt if he was a Presbyterian. In fact, it gave very good ground to all Unitarians not only to doubt, but to be henceforth certain, that they did not belong to the body represented by the Synod of Ulster. The lord of the manor of Killyleagh was not the only opponent whom Mr Cooke had to encounter. The Synod of Munster resented the imputation of Arianism and greed which, in his evidence, he had brought against it to account for the rapid decay of Presbyterianism in south and west. A violent correspondence appeared in the public press. Mr Cooke, as usual, vindicated his character and confounded his opponents.

At the next meeting of the Synod of Ulster the declaration of belief in the Trinity was presented to those who had been absent on the previous occasion. The overwhelming majority accepted it; only three ministers and two elders absolutely declined it. Two or three others withdrew, or protested against the whole proceeding. Strict resolutions were also passed, in spite of the brilliant opposition of Mr Montgomery, securing for the future the orthodoxy of the Presbyterian clergy. There still remained the task of rooting out the thirty Arians who sat in the Synod, and who would continue to preach and to practise those relaxations and lowerings of belief which they had themselves adopted. Mr Cooke resolved that his opponents should have no rest for their foot within the pale of the Church to which he belonged. He accordingly gave notice of a motion which was understood to have this intent. It was unopposed. His speeches, letters, and influence had secured almost the undivided support of the laity. The waverers were thus strengthened by their congregations, and obliged to render their support to the champion of Presbyterian orthodoxy. The next meeting in which this purge was to be applied was destined to be decisive. In the meantime the Arians met in Belfast to draw up a "Remonstrance." Mr Cooke, who attended, was assailed by Mr Montgomery with a violent personal attack; but in the midst of enemies he turned the tables by a speech of great courage and eloquence, and then left the meeting in a very ruffled and discomfited state, to pass its Remonstrance against the subversion of the right of private judgment. This document gave the name of Remonstrants to the body which seceded in 1829, and their Synod was called the Remonstrant Synod of Ulster. This must be reckoned the great work of Dr Cooke's life, and makes him a remarkable figure in the history of Ireland. It was, one may say, entirely due to him that the Presbyterian Church did not wholly lapse into Arianism. In the struggle against the talent and energy of his Church, which was principally to be found upon the Arian side, and against the apathy and timid moderation of the Trinitarians, he showed indomitable courage

and resolution, and he put out in the struggle truly enormous ability. He is one of those five or six planets by which the horoscope of Ireland has been chiefly influenced for good or bad in the present century; and in establishing the orthodoxy of the Presbyterian Church, Dr Cooke did much to make Ulster a pillar of loyalty and conservatism. In Ireland, where differences are well marked, and he that is not for is against, the religious census has not been objected to. In 1861 the Arians did not amount to more than 4000; the orthodox Presbyterians had above 100,000 families, or about half a million of souls in their communion.

We must pass briefly over the remaining, though by no means unimportant transactions in the long life of Mr Cooke. His great reputation, which probably exceeded that ever attained by a popular preacher in Ireland, procured him the compliment of a unanimous call from the congregation of St Mary's Abbey, Dublin. Mr Cooke did not, however, think he would be justified in leaving the field of his victory, where the Arian party still possessed considerable influence, and might reassert itself, if not held in check. He was also in Belfast more than the leader of a sect; such would have been his position in Dublin. This call occurred in 1828. In the following year a Presbyterian church, the largest and most expensive in Ireland, was built for him expressly in May Street, Belfast. He now became a centre of attraction in that great city, where his church was always filled with immense congregations. We have abstained from those frequent assertions of biographers that their hero "electrified his audience," and from adjectives which convey little information to the reader, and little picture of the man. We may here however, once for all, introduce a flattering description of his oratory by Sir Joseph Napier, himself an orator, an excellent judge in matters of taste, and impartial, as belonging to a different denomination. "There he stands like a majestic cliff from which the raging billows are thrown back with an angry surge, impotent and crestfallen. As he ascends the pulpit stairs, you trace the lineaments of a Cromwellian spirit, energy, determination, and vigour. The forehead is bold and fine; the countenance sombre and solemn; the pronunciation slow and measured; the method logical and copious; the eloquence great and vigorous; the demonstration powerful and persuasive. There is an inclination to resort to fanciful analogies and quaint conceits; but withal there is a mighty pouring forth of gospel truth, embellished with the graces of rhetoric and the power of logic. Have you ever seen a lowering cloud, dark, heavy, and slumbering? now it rolls with the peal of the thunder, now the lightning flashes from it, illuminating and sometimes burning; the rain descends; the atmosphere is purified, the sun again bursts forth with placid and genial warmth, and the shepherd's heart is glad. This will illustrate the power which Dr Cooke possesses over his audience. The most exquisite imagery drops unconsciously from him. I remember hearing him discourse on the unchristian passion of anger; and as he was describing the tranquillity of the Christian's bosom, he proceeded thus—'The storms of dissension may roar around him; the tempest of unholy zeal may burst over his head with raging fury, and roll on in awful violence, his spirit remains calm, still and quiescent as the peaceful slumbering of some

lovely lake embosomed in a valley, which the winds of heaven never stop to ruffle!" We may also quote the following short descriptive passage by Dr Witherow:—"The force of the speaker's reasoning, the vehemence of his utterance, the power of that full-toned voice, whose lowest whisper could be distinctly heard in the most distant seat of the gallery, and whose thunder peals the moment after made the ceiling ring—the contempt that he made the audience feel for the arguments of his adversary, and his passionate appeals to the assembly, satisfied me that I had never heard an orator before, and that the one to whom I then was listening was more than worthy his brilliant reputation. The streams of irony, and eloquence and argument, that flowed that evening from the pulpit of May Street, and blended altogether in one burning flood of fiery declamation, were as irresistible as a cataract from the hills. In the midst of the sermon all the gaslights in the house were simultaneously extinguished, whether from design or accident is unknown to me, and for nearly fifteen minutes the church was in total darkness, with the exception of whatever light emanated from four candles that burned upon the pulpit, and that served only to make the darkness visible. But the preacher did not stop, nor even falter. Like a hurricane at midnight, on he thundered through the gloom; and when the gaslights were relighted, he concluded with a splendid peroration. Since that time I have had an opportunity of hearing many able speakers from different parts of the kingdom, yet I must confess, that never on any occasion have I met with one who could command an audience, sway the passions of a multitude, or demolish an antagonist, with the same facility as Dr Cooke." The comparisons to the elements of nature which are used to describe the Doctor's eloquence, seem to imply at least that he had that essential of British eloquence, enormous power of lung; but there can be no doubt that he also possessed in the highest degree the other qualities of an orator.

In 1831 Mr Stanley's famous letter upon National Education was of course a subject of deep interest in the Presbyterian Church. It was important for the Government to obtain its support upon this question. Some concessions were made to the views of the Synod. More, however, was demanded; and the right to read the Bible in school hours was laid down as essential. After some correspondence, a deputation, headed by Dr Cooke, presented to the Government a modified proposal, viz., that the patrons should appoint an hour in which it should be read, none who had conscientious objections being compelled to remain. This too was rejected, and a considerable discussion arose upon the religious difficulty, in which Dr Cooke bore a prominent part. The strongest exception was taken to the proposed register which was to be kept in every school of the attendance of children on the miscellaneous places of worship to which they might belong. A law which would compel Protestants to see that Roman Catholic children attended mass, was denounced as the most daring attempt against Protestantism since the days when James II. sent an English ambassador to Rome. Dr Cooke embarked on a decided course of opposition to what he considered the Romanising tendency of the new educational policy. In this, however, he was not joined by all his brethren, nor was he successful as in the former great episode of his life,

—the battle with new Arianism. The national system of education survived the opposition made to it; but the Presbyterian Synod, under the Doctor's generalship, which overcame all internal opposition, broke off negotiations with the Board of National Education. Dr Cooke was led by this question more directly than during his former life into the paths of politics, and was a great instrument, as we have already stated in our memoir of Dr Drew, in establishing Conservative ascendancy in Ulster. In 1832 he led the fight in which the Radicals were turned out of Belfast. The continued concessions of the Whigs to the Roman Church in Ireland confirmed his attachment to Conservative principles. At the great Hillsborough meeting, where forty thousand Protestants, including the gentry and nobility of Down and Antrim, assembled, Dr Cooke's speech was the event of the meeting. His wonderful voice, and the early training which he had given it upon his native mountains, insured him an advantage in addressing such an immense open assembly which no speaker that we have read of, except Daniel O'Connell, possessed in the same degree. He was audible to the outer ring of the crowd, and not one word or inflection was lost. It was undoubtedly the greatest oratorical triumph of his life. This meeting, and its great speech, contributed to the overthrow of the ministry. At a crowded meeting in Exeter Hall, to which Daniel O'Connell was invited to do battle with Cooke, M'Ghee, O'Sullivan, and other great Protestant lights, the Doctor made a very telling speech, in which, in common with the other speakers, he conjured up terrible visions of the machinations of Rome. All the combativeness which had formerly been directed against the Arians now assailed the Roman Church.

In 1834-5 Dr Cooke was employed in lecturing upon ethics in the Belfast Institution. At this time a new opportunity arose for the Doctor to gain an oratorical triumph. A propaganda in favour of Voluntarism visited Belfast. Dr Cooke succeeded in routing it with immense discomfiture, and Dr Ritchie, the leader of this move, was ignominiously driven from Belfast. The Presbyterian Churches of Scotland and Ireland, both established, were brought into communion at this time chiefly owing to Dr Cooke's defence of the principle of Establishment. The part which he bore in the discussion upon that subject made him almost as popular in Scotland as in Ireland. The University of Dublin recognised his services by conferring upon him the degree of LL.D. It is mentioned that the only other instance of this degree being conferred, *honoris gratiâ*, by an Episcopal university on a Presbyterian minister was a similar compliment paid to Dr Chalmers at Oxford. An equally gratifying compliment was the presentation to him of the freedom of the city of Dublin, "in consideration," as the letter presenting it said, "of the zeal which he has long manifested in support of true religion." This, we need scarcely say, was before the passing of the Municipal Bill opening the corporations to Roman Catholics.

In 1839 Dr Cooke was examined before a Parliamentary Commission on the education question; a modification of the rules of the Board, in accordance with the wishes of the Synod, resulted from this and his other exertions to bring it about. The Church clergy, who still maintained their opposition to the Board, looked upon the peace which was thus made as the defection of the Synod from the cause of scriptural

education. Severe attacks were directed against Dr Cooke as a standard-bearer who had failed; and although they did not lower him in the estimation of the members of his own Church, they caused a less friendly feeling to arise in it towards the Church of England. In 1840 the union of the Synod of Ulster with the Secession Synod of Scotland took place under the conduct of Dr Cooke. It was a very important event in the history of Irish Presbyterianism. The Secessionists were the salt of the Scotch Church.

It was at the height of Mr O'Connell's Repeal movement that he resolved on the invasion of Ulster. On hearing of this Dr Cooke challenged the Liberator to a public discussion on the advantages or disadvantages of repeal. The challenge was not accepted. Mr O'Connell treated Dr Cooke in an insulting manner in a speech which he delivered in Dublin shortly after. But he could not put off his visit to Belfast, where he had advertised a triumphal entry of southern Repealers. The attack upon Dr Cooke was an unwise prelude. Placards were posted about Belfast calling upon the Protestants of Down and Antrim to resist; and the Repealers were obliged to abandon their public entry. However, they arrived in the usual manner of travellers, but under false names and in disguise. A dinner was given to the Repealer, and a meeting in "The Pavilion Theatre" was held, to which admission was by ticket only. The feeling of the meeting, notwithstanding this precaution, was evidently so very unsatisfactory and divided, that Mr O'Connell would not appear. He attempted to make his speech from the hotel balcony, but it was in vain—he could not obtain a hearing. Dr Cooke's name was borne up on the cheers of the people; his challenge was borne like a banner by a band of stalworth artisans. Mr O'Connell found that he had miscalculated the powers and popularity of the man whose challenge he had jested at in Dublin as the freak of a crazy minister. It was only under the protection of an overpowering military force that he was able to leave Belfast without personal injury.

The collision between two such powers as Dr Cooke and Daniel O'Connell was a remarkable event, and would, if the hostile bodies had been permitted a contact, have been memorable as a single combat between north and south. However,—as we are told by men of science that impact is never complete—without their actually meeting, the lighter body was repelled. Dr Cooke's name alone had won the victory; and Mr O'Connell discovered, what few southerners distinctly realise until they have breathed the air of Down or Antrim, that Ireland is two countries, more sharply divided in race and character than England and Scotland, and unlike the divisions of the sister island, antagonistic in religion and politics. The grand position which Dr Cooke had now attained was that of one whose great qualities had put him above the differences of Churches. His struggle for the common truth and common loyalty made him a connecting link between Presbyterianism and the Church. The fact perhaps that he had been fighting all his life on the same side, and that his political task had been to overcome the sectarian prejudices which prevented a combination between the Meeting-house and the Church, made him singularly free from the sour anti-Church feeling which is often heightened by social jealousy. He was received as a

friend and equal by the highest in the realm, and enjoyed a position not inferior to that which an Episcopal Church can confer. He was the honoured guest of the Archbishop of Canterbury, and the yeoman's son sat beside the Duke of Wellington. At the same time he did not in any degree compromise his Presbyterianism, or receive such honour and attention as one who would gratify the vanity of Churchmen by a ceremony like to that of kissing the slipper of St Peter. The favour which he received was not the price of his independence, it was rather a homage rendered than a return for homage received. It is only the man who entirely respects himself, and is perfectly assured in his own position, who is freed from petty jealousies, and can secure and reciprocate the respect of other denominations or classes.

The name which had conjured away O'Connell was now restored to all the honours which a difference on the education question with some bigoted Church clergy had for a moment seemed to diminish. When, shortly after O'Connell's flight, Tresham Gregg, the mad bull of Protestantism, came to Belfast to challenge Dr Cooke to a controversy on the so-called Secession of the Synod of Ulster to the National Board, Dr Cooke, who had never declined a fair fight, accepted the challenge; but it was felt that it would be indecent to permit the valiant Doctor to be drawn into such an encounter, and that all past differences ought to be extinguished in the blaze of his recent triumph. Accordingly an influential deputation was appointed to wait upon the would-be combatants, to represent how ill-chosen was the time for a division in the ranks of Protestantism. The Rev. Tresham Gregg was inaccessible to reason; but Dr Cooke agreed to abandon the discussion.

Although two great public tournaments were thus averted, in both of which Dr Cooke was to have figured and broken a lance with puissant mob orators, the Doctor had his fling at O'Connell at a great anti-Repeal meeting in Belfast. The chair was occupied by the Marquis of Downshire, and both in point of influence, numbers, and oratory, the meeting was no contemptible rival to the monster meetings of the Repealers. Shortly after a public subscription was opened to present a testimonial to Dr Cooke for his great services; and the sum of £2000 was raised and invested in a life insurance, which would be a provision for his family after his death. In 1841 Dr Cooke was raised to the position of Moderator of the General Assembly.

We must pass lightly over the services which Dr Cooke rendered to the Free Church of Scotland; the sacrifice of temporalities to the principle which the seceders upheld of "non-intrusion"—the appointment of ministers by patronage, without consulting the people, being the matter in dispute—enlisted his sympathy and admiration. He endeavoured to induce the Government to carry a measure to satisfy the Non-intrusionists; but their demands exceeded expectation; they required the total abolition of the Law of Patronage; and Dr Cooke's efforts to effect a compromise were frustrated by the determined opposition which this demand excited. Dr Cooke, for advocating a moderate settlement, was called an apostate by those whose cause he had chivalrously espoused. The final result was a disruption of the Church of Scotland, in which Dr Cooke took part. The roll of 425 protesters contained the "greatest and best of Scotland's ministers." More than thirty years after, Mr

Disraeli's Government passed a bill which would have prevented this disruption; justice was done at the same time by the leader of the Liberal party to those who had gone out, like the patriarchs, at the call of God, in faith, without earthly possession; but he opposed the adoption by the Established Church of the principle upon which the seceders went forth, in order that they might be able to keep the temporalities which the denial of that principle had enabled them to monopolise. Mr Gladstone considered this doubling the wrong, for it cut the ground from under the seceders' feet, and seemed an attempt to withdraw their voluntary sources of supply by an admission, prompted by the lowest motives, that after all they had been in the right. We do not presume to offer an opinion upon this controversy, but merely record its latest phase.

In 1843 Dr Cooke's fidelity to Conservative principles was put to a severe test. A resolution was proposed in the General Assembly that Presbyterianism should enjoy a more adequate representation in the House of Commons. This was a claim which, as a religious body, the General Assembly ought not to make. It was a claim for sectarian representation; and the intrusion of sectarianism into politics Dr Cooke had ever opposed. It was impossible that he, as one of the chiefs of Ulster Conservatism, should be a party to such a resolution; but in spite of his opposition it was carried; and those who were too young to remember his extraordinary services, treated his counsel with little reverence. Dr Cooke was deeply grieved, and formally withdrew from the General Assembly, nor did he return to it for four years, until the resolution had been rescinded. The fact of its being repealed in 1847 is a strong proof of the power which, time being allowed, his influence exerted. Meanwhile it was determined to place one of the Queen's Colleges in Belfast, and negotiations were entered into with the Presbyterian body. A correspondence passed between Dr Cooke and Sir Robert Peel as to the establishment within the new university of a theological college. Finally, the General Assembly sanctioned Queen's College as a place of training for the Presbyterian clergy, and the existing professors of the Assembly's College, with four additional chairs, were formed into a theological faculty. Dr Cooke—who ought, it was felt, to have been appointed president of the college, but was given, instead, the office vacated by the new president, Dr Henry, of agent for the *Regium Donum* (value £320)—was given his choice of two of the new professorships, viz., ethics and sacred rhetoric. He chose the latter, and when the theological professors were incorporated into a faculty, he was elected president of it. In accepting this appointment, he was obliged to resign the emoluments of May Street Church, but by special permission of the Assembly, he retained the office of preacher at the earnest wish of his congregation. In 1849 Dr Cooke was appointed by the Crown Dean of Residence for the Presbyterian Church in the newly-opened branch of the Queen's University. It may easily be supposed that Dr Cooke was as successful and beloved in his university position as he had ever been during his previous life. In 1862 he received the honour of being for the third time raised to the moderator's chair. The inevitable sorrows and bereavements of life, extended so long beyond the appointed span, threw their shadows round Dr Cooke's closing

days. A favourite daughter died. So great was the sympathy felt for him in his affliction, that a testimonial was raised, consisting of a cheque for sixteen hundred guineas, and presented in a public meeting, at which the Marquis of Downshire presided, the address being drawn up by Sir Joseph Napier. Many touching proofs did the venerable old man receive of the filial love which, if his children left him, would survive in the heart of the northern people. We cannot refrain from quoting one instance from the interesting pages of Dr Porter:—

“One morning it was announced to Dr Cooke that a stranger wished to see him. He was engaged, and requested me to ascertain his business. I found at the door a fine-looking young man of about twenty, apparently a mechanic in holiday dress. I asked what he wanted. His reply was, ‘I wish to see the Doctor.’ ‘Can I act for him?’ I inquired. ‘No,’ he said, ‘Nobody but the Doctor.’ ‘But,’ said I, ‘he is busy, and it is unusual for visitors to call at such an hour. We are unwilling to disturb him. Can you not call at another time?’ ‘No, that’s impossible,’ he said, with a strong Scotch accent. ‘I came from Greenock by last night’s boat, and I must go back to-night. I just came on purpose to see the Doctor. I have heard of him from my mother; I have read of him in the papers ever since I was a lad; I know all he has done, and I just want to see him and speak to him. I may never be here again in his time. Can I no’ see him?’ The last words he spoke with intense earnestness. The appeal was irresistible. So I took him in. I could scarcely believe the youth was sincere, though his mein and look were honest and straightforward. I remained to watch the issue. On entering, he stood for a moment looking at the venerable figure of the old man sitting in his chair, his long hair and the full beard which he now wore, white as the snowdrift. Then he advanced and took the outstretched hand, while I briefly explained the cause of the visit. He raised the hand gradually and hesitatingly to his lips, as if afraid to give offence. ‘I have come from Scotland to see you,’ he said at length. ‘Then you see an old man going home; you see a great sinner saved by Divine grace; you see a frail mortal about to put on immortality.’ ‘I am satisfied now,’ the youth said. ‘My mother will be satisfied; thank God for this!’ Then, still holding the Doctor’s hand, he put the other arm fondly round his neck, stooped, kissed his forehead, muttered, ‘God bless you! farewell!’ and walked out of the house, the tears streaming down his cheeks.”

Once more Dr Cooke appeared upon a platform; it was where he had gained a great oratorical triumph thirty-three years before; another great meeting was held at Hillsborough, for the clouds were gathering round the Establishment, and the old Presbyterian leader, true to the unsectarian and conservative principles of his life, was there to assist. But his voice was gone, and he had strength only to say a few words; most touching words they were. The length to which this memoir has run forbids our transcribing them. The enthusiasm of the vast multitude was so passionate, and the cheers so long and loud, that the object of the demonstration was fairly unmanned, and burst into tears. There is, in truth, somewhat very pathetic in an old man’s triumph. Shortly after he parted from his congregation. The bitterest parting was one which he had hoped would happen otherwise—the death of his

wife. This blow completely broke down his strength, and shortly after he died in the eightieth year of his age, in a sure and certain hope. His funeral was attended by the professors and students of the Queen's College, the clergy of all denominations, and the nobility and gentry of Down and Antrim, and other parts of Ulster. An innumerable multitude of the people followed and filled the streets for two miles. Among the pall-bearers were the Primate of Ireland and the Bishop of the diocese. Such honour was indeed well deserved. The words of Lord Cairns are strictly true:—"The life of Dr Cooke was a large portion of the religious and public history of the last half century."

Dr Cooke spent several years in compiling an Analytical Concordance of the Bible. It was unfortunately burned with the hotel in which he was staying in London, just as it was about to be put into a publisher's hands. He annotated a new edition of "Brown's Family Bible."

We quote this description of Dr Cooke from *Frazer's Magazine* of 1838:—"He has a tall commanding figure, very spare, but firmly compacted; short dark grey hair, a long thin face, an aquiline nose, a projecting brow, deep set grey eyes, and a compressed mouth; his profile altogether is not unlike that of the Duke of Wellington. His appearance, when silent, is one of the most deceptive I ever saw. You would think he had no more talent, or even intellect, than a dry tree or a wooden statue. He sits motionless with one knee put over the other, and his whole frame, as it were, doubled up; his eyes fixed on the ground, or wandering over the audience, with an imperturbable vacancy of expression, as though he had not, nor ever had, nor ever would have, one single idea in his possession. While thus meditating, many have been the guesses among the auditory as to who that dry-looking old gentleman could be; and on the name of Dr Cooke being announced, many a look of astonishment has been raised to see him rise in answer to it. He coolly looks around, and begins his address in a slow, hard, north Irish brogue, in which those who wish to imitate him will succeed best in speaking with their teeth closed. He steps at once into the arguments with which he is prepared to defend the position which he has assumed as his subject matter. They are always logically put, clearly illustrated, and triumphantly sustained. Whether he most excels in argument, declamation, or description, I cannot say; he is as incontrovertible in the first as he is solemnly impressive in the second, while few can surpass his dry, quaint humour, and striking point in the third. None but Mr Beamish or Mr Stowell can contend with him in the telling of an anecdote. Those of the former are decidedly more pathetic, but less vivid in their reality; the latter gives a story with far more laughing zest and broad comedy, but wants the irresistible ludricio-solemn slyness of Dr Cooke; while no man but himself ever acted his facts with such perfect truth by one or two movements. He has full possession of that secret of genius, the production of the greatest quantity of effect with the smallest quantity of means, and nowhere does he manifest this more completely than in his action while speaking. He uses very little of it, but that little is always exactly of the right kind, and exactly in the right place; moreover,

two or three of his quiet gestures will convey as much meaning as twenty from most other men.

"In debate and discussion he is said to be invincible; and certainly, to judge from his usual speeches, one would guess that at times, when extraordinary exertion is required, his genius would rise with the occasion. There is a unity of design, and a completeness of execution in all his addresses, which invariably leave a satisfactory impression on the mind; whatever his subject may have been, he has made you understand it, and (unless you be of the prejudiced class) he has made you believe it also. Nor is he one of those cold, dry, reasoners, who only convince the judgment without touching the feeling. He has a fund of pathos at his command—not the commonplace weeping sort of pathos, but that deep, tragic kind, which stills the heart, and ends in solemnity, not in mere transient emotion. Many of his appeals on behalf of his country are of this class, and produce an unrivalled effect wherever they are made."

We quote this opinion for English readers, as the verdict of an unprejudiced English writer upon this great man's oratorical ability.

THE REV. HENRY MONTGOMERY, D.D.

BORN A.D. 1788.—DIED A.D. 1865.

THIS celebrated Unitarian minister, like his great antagonist, Dr Cooke, lived to a venerable old age, and was the son of one of those yeoman farmers who, in Ulster, are so remarkable for worth, intelligence, and independence of character. He was born at Boltnaconnell, in the parish of Killead, county Antrim, on the 20th of January 1788. It was a troublous time to enter the world. His father was a lieutenant in the Irish volunteers, and as he had a part in establishing the shortlived independence of Ireland, when Henry Grattan was the leading genius of Ireland, so he had also a part in defending his country against the armed rebellion of a section of the population. Henry Montgomery received the best education that a rustic school, like that in which Dr Cooke was educated, could give him, and proceeded to Glasgow University, where he was a fellow-student with his orthodox rival. We cannot describe the process of self-culture and difficult preparation of which Dr Scott Porter gives his readers such an interesting account in his memoir of Dr Cooke, as no detailed life of Montgomery has yet been published, although we believe a very full one is almost ready for publication.* He possessed the advantages of a handsome and commanding person, and the stentorian voice which is so essential for those who take a leading part in great assemblies of men.

As a student of divinity in the University of Glasgow, Mr Montgomery was placed under the charge of the Presbytery of Temple-

* "Memoir of Dr Montgomery," in 2 vols. in the press, by his son-in-law, the Rev. Mr Crozier of Newry. From the prospectus of this work we believe that it will contain much that is interesting in Church history, and correspondence with distinguished personages.

patrick, a non-subscribing presbytery in connection with the Synod of Ulster. He was introduced to it on the 10th of May 1808 by the Rev. Robert Campbell, then minister of Templepatrick, and put upon first trial preparatory to license. On passing through the required stages he was a candidate for Donegore against Dr Cooke, so that their rivalry proceeded step by step, and in this instance, as in many more important trials of strength later, Cooke was successful. In 1809, however, Mr Montgomery received a call to the congregation of Dunmurry, near Belfast; and here he held his post during the whole of his life, even when he had obtained more important appointments. For some years after his ordination he resided at Dunmurry, where, fifty-six years after his first appointment, he died. But in 1817 he was elected to the lucrative post of headmaster of the English department of the Belfast Academical Institution, and his congregation sanctioned the arrangement which then became necessary, that he should reside in the Institution. Here his culture, his knowledge and command of English literature, his own excellent literary taste and ability, and power of making himself a refined medium of conveying his own taste and culture to others, made him a most popular teacher, and gradually extended his influence in the more enlightened portions of the province of Ulster, the youth of which he had under his instruction. In the Synod of Ulster he gained a distinguished position so early as 1822, when he took part in the synodical contests which then began to distract the Presbyterian Church; but his principal laurels were gained in the struggle with Dr Cooke on the battlefield of non-subscription, from 1828 to 1830. In this contest Dr Montgomery was the leader of a minority; and, notwithstanding his great controversial ability and command of language, he almost made up for the disadvantage of being supported by a small and unpopular party. His speech at the Synod of Strabane, in 1829, was a most finished specimen of fervid and effective oratory. The length of time for which he maintained the position of himself and his supporters in the Synod against such a powerful opponent, supported by the whole stream of popular feeling in the north country, is in itself a sufficient testimony to his wonderful powers. We have sufficiently traced, in our memoir of Dr Cooke, the important crisis in the history of the Irish Presbyterian Church, which ended in the secession of the remonstrants. We might easily cite from the reports of the time, and even hostile biography, many instances in which Dr Montgomery's speeches were described as "electrifying" the audiences who listened to him; but, as we have elsewhere observed, the mere assertion that such sensations were produced is of little value, and does not convey much to the reader's mind,—the audience itself, the situation, and the subject, would all be required as data to estimate the importance of this electrifying effect. We have no doubt that Dr Montgomery was almost a match for Dr Cooke, which is saying much. His preaching was equally eloquent, earnest, copious in illustration, and impressive in delivery; he had, perhaps, more refinement and intellectual light, but scarcely so much fire and hot-heartedness as his antagonist. In manner he is described as having been genial and captivating, and his social powers as a converser and narrator were great. We are not aware of any product of his pen save "The Creed of an Arian," a little book which ably set

forth his particular views of Christianity, and which was favourably received by those who could receive such views with favour. We may observe, that the name of Arians has been entirely thrown off by the small Church which followed Dr Montgomery into secession, and that of Unitarian substituted. The latter title covers far more than the former; and Dr Montgomery never advanced to the length of those who assumed the stronger denomination. This led to painful collisions with those who were his former associates. In politics, also, he shrunk behind those whom in early life he had led,—as the years rolled on he fell back from his early whiggism, although always a supporter of Catholic emancipation. His convictions, in fact, by remaining consistent, became antiquated. He did good service to the religious body to which he belonged, and was appointed to the offices of Government agent for the distribution of the royal bounty, and professor of pastoral theology to the Irish non-subscribing Presbyterian Church. He was an excellent diplomatist, and his services were most conspicuous and successful in regard to the Dissenters' Chapels Bill in 1844, when he formed one of the deputation to London. His great efforts resulted in complete success—the Unitarian congregations retaining their chapels. In addition to the other distinctions which Dr Montgomery gained in his long life, he had the honour of being an agriculturist of high pretensions, and he was the founder of the North-East Agricultural Association, which has done so much to introduce new light on matters connected with the culture of the soil in the thrifty north.

We should be glad to enter more fully into the life of this distinguished man, but are pleased to know that the want of a good memoir of him is about to be supplied by one competent to the task. There is much interesting information to be supplied on the subject of the formation and history of the Remonstrant Synod. Mr Montgomery's exertions in favour of Catholic emancipation, and his contests with O'Connell in 1831 and 1841, the "New School Code," and "Revival" controversies of his later years; and his correspondence with Lords Plunket, Lyndhurst, Cottenham, Brougham, Carlisle, Russell, Stanley, as well as with Sir Robert Peel, Sir James Graham, and other distinguished men, must be a treasury of interest and information. Dr Montgomery in early life married Eliza, daughter of Mr Swan of Dunaghy, who survived him, as did three of his once large family. The personal beauty and intellectual ability of both parents were well marked in their children. The youngest daughter is now the wife of the Rev. Mr Crozier of Newry. He died in his manse at Dunmurry, December 18, 1865.

THE REV. JOSEPH HUTTON, LL.D.

BORN A.D. 1790—DIED A.D. 1860.

THE REV. DR HUTTON* was born in Dublin on the 11th of June 1790. The family to which he belonged had been settled in Ireland for 200 years. He received the first part of his education in the school kept by his father, the Rev. Joseph Hutton. This venerable man lived to the

* The editor is indebted for this sketch to a distinguished friend of Dr Hutton.

advanced age of ninety, and was for many years one of the pastors of the Eustace Street Presbyterian congregation, occupying the same pulpit that had been filled by the learned Dr Leland, author of the well-known work, namely, "View of Deistical Writers." Dr Hutton's mother was a Swanwick, one of the wide-spread descendants of Philip Henry,—so that through both his parents he inherited the old Puritan blood. He entered Trinity College, Dublin, and had for some time as tutor Dr Meredith, and there he took his degree. From the same learned body he afterwards obtained the degree of LL.D. About 1811 he went to the University of Glasgow, and studied moral philosophy under Professor Mylne. From Glasgow he removed to York, where he continued for three sessions, and there formed many intimate friendships with his fellow-students. His obligations to his honoured and learned theological tutor, the Rev. Charles Wellbeloved, he never ceased to acknowledge with affectionate gratitude. In October 1813 he entered on his first ministry as assistant to the Rev. James Taylor, pastor of the High Pavement congregation, Nottingham. Early in 1817 he succeeded the Rev. E. Cogan as sole pastor of the congregation at Waltham Stow, and ever afterwards reckoned the friendship of that distinguished scholar and simple-hearted man as one of the blessings and privileges of his life. In the same year he married Susannah eldest daughter of John and Rachael Holt. He next removed to Leeds, where he continued minister of Mill Hill Chapel for seventeen years. With a view to the superior advantages for the education of his children, in 1835 he removed to London, and on the first Sunday of May opened his ministry in Carter Lane.

In London, as everywhere else, he added largely to his number of devoted friends. In 1852 he accepted his last ministerial call to Derby, and there he remained in the regular discharge of his pastoral duties, in the quiet enjoyment of his books and friends, till his death. He preached his last sermon on the 18th March 1860, with his usual earnestness and animation. On Thursday the 22nd of that month he was suddenly taken ill, and after a short period of very acute suffering, passed to his rest on Wednesday the 28th. He had then reached nearly his seventieth year, and was contemplating a final retirement from the ministry before the close of the year. On the last day of March his mortal remains were deposited in the cemetery near Derby.

Dr Hutton had fine intellectual gifts, richly cultivated, was retiring in his habits, and of a sensitive nature. A marked feature of his mind, intimately connected with his deep sensibility, was his taste, which was at once refined and susceptible. Poetry, fiction, the higher productions of art, every genuine expression of humour when unmingled with coarseness or malignity, natural scenery, the free and courteous interchange of thought and sentiment in the social circle, were to him sources of the purest delight. He forgot himself in the enjoyment of them.

Dr Hutton published nothing, we believe, beyond the line of his professional duties. He was not a sectarian—always averse to theological controversy—and once only in his life did he engage in a controversy with a fellow-townsmen—Dr Hamilton of Leeds, on the Calvinistic question. His chief publications, twenty-five in number, all of which breathe a pure and Christian spirit, consist mainly of sermons preached

at ordinations and on particular occasions, charges, and funeral and farewell addresses. At a meeting of the committee of the British and Foreign Unitarian Association, held April 17th 1860, it was unanimously resolved—"That the decease of the Rev. Joseph Hutton, LL.D., of Derby, is an event to call forth from the members of this committee an expression of their deep sorrow and their profound respect for his memory; that by his consistent course as a Unitarian minister for more than forty years; by his able defence from time to time of pure Christianity; by his services for several years as an active member of this association; by the unfailing urbanity and courtesy of his manners; and, above all, by the purity and holiness of life by which he habitually adorned the doctrine of his Saviour, he had endeared himself to a very wide circle of religious associates and personal friends. That this resolution be engrossed and signed by the officers of the association, and forwarded to the widow and family of the late Dr Hutton, and with the assurance of the deep personal sympathy in their bereavement of every individual member of the committee."

THE MOST REV. JOHN M'HALE, D.D., ROMAN CATHOLIC ARCHBISHOP
OF TUAM.

BORN A.D. 1791.

DOCTOR M'HALE was born at Tubbernavine, in the county Mayo, in the year 1791. Having received his early education at a school near Castlebar, he entered as a student at Maynooth College, where he completed his studies with so much success, that he was appointed to fill the chair of dogmatic theology. In this position he continued for nearly twelve years, and his lectures and writings during that period won for him a reputation without parallel amongst the home-educated theologians of the Irish Roman Catholic Church. From his professorship he was called to the dignity of coadjutor-Bishop of Killala, *cum jure successionis*, and consecrated with the title of Bishop of Maronia *in partibus*. On the death of Dr Kelly, Dr M'Hale was advanced to the titular Archiepiscopal See of Tuam.

From the time Dr M'Hale made his first essay in religious polemics, under the signature of "Hierophilus," up to the present hour, he has found ample work for his active and vigorous mind. Bible societies, proselytism, Protestant ascendancy, Catholic emancipation, education, repeal of the union, Church Disestablishment, land laws, denominational Education, and Home Rule, have all engaged the attention of "John, Archbishop of Tuam," as he styled himself, or "the Lion of St Jarlath," as O'Connell designated him. All his letters, up to 1847, are collected in one volume, and contain his opinions on all the events of prominent importance in Irish agitation, from the year 1827 up to the period of their publication.

As a theologian, Dr M'Hale is best known as the author of a work on the "Evidences of Doctrines of the Catholic Church," which has been translated into the French and German languages.

As a preacher, he attained high distinction, not only in Ireland and

England, but in Italy; and his sermons, preached in Rome in the year 1832, were translated into Italian by the Abbote De Lucca, Apostolic Nuncio at Vienna.

His patriotic efforts to save the Irish language from an ignominious death, must command the respect and admiration of every Irishman that knows anything of the ancient history of his native land. Dr M'Hale translated into Irish and published above sixty of "Moore's Irish Melodies" in the same metre as the original. In the opinion of those most competent to judge, the difficult work has been done most admirably in spite of the shackles (injudiciously, perhaps,) imposed upon him by himself in a precise adherence to the original. In 1861 he produced a large octavo volume, comprising six books of the "Iliad," with a corresponding Irish translation in heroic metre. He has also published the "Pentateuch," in English and Irish Translations, with Notes and Comments, forming the first volume of a Bible, to be followed by other parts on the same plan.

THE REV. HUGH M'NEILE, D.D.

BORN A.D. 1795.

THE Very Rev. Hugh M'Neile, Dean of Ripon, was born in 1795, at Ballycastle, in the county Antrim. He received his early education at home, and entered the university of Dublin in 1810 as a pupil of Dr Sandes, afterwards Bishop of Cashel. He graduated A.B. in Trinity College, Dublin, in 1815, and proceeded to the degrees of A.M. in 1821. His university conferred upon him the degrees of B.D. and D.D. (*honoris causâ*) in 1847. After graduating in Trinity College, he entered as a student at Lincoln's Inn, intending to study for the bar. According to some accounts, he was destined for the lower branch of the legal profession. Mr Francis, in his portraits of living orators, writes on this point:—"It would have been really a loss to his fellow-countrymen had the talents of M'Neile been allowed to rust in an attorney's office. Yet for that branch of the legal profession he was intended; nay, he was for a portion of his early life in an attorney's office. But either his own consciousness that he was fit for a more exalted sphere of activity, or the friendly counsels of some good genius, persuaded him to break from the growing trammels of the law, and betake himself to a study more congenial to the habits of his mind."*

* *Orators of the Age*, by G. H. Francis, Esq. Where Mr Francis got his information on these matters, it would be useless to conjecture. He has probably been followed by others in their accounts of this remarkable divine. A French writer runs Mr M'Neile very rapidly (if not suggestively) through the successive stages of his career—law-student, divinity student, university graduate—tutor, son-in-law of an archbishop, anti-Popery champion, fashionable preacher in Liverpool—orator in London, and author of sermons and controversial works. As the account is very brief, we had better let it speak for itself:—"Abandonna l'étude du droit pour celle de la théologie et prit ses grades universitaires au Collège de la Trinité à Dublin. Après avoir épousé la fille du dernier archevêque de cette ville, le Docteur Magee, dans la famille duquel il avait donné des leçons, il se fit connaître par ses attaques véhémentes contre le clergé catholique, et devint un des prédicateurs les plus en vogue de Liverpool. Il a prêché à

The *Dublin University Magazine* pronounces this account of Mr M'Neile's early life as "ludicrously inaccurate." "He is represented as having been in an attorney's office, as having then become tutor in the family of Dr Magee, Archbishop of Dublin, and by his influence, having become distinguished in Dublin as a preacher and speaker at the Rotunda, until he transferred his talents to London. . . . Mr M'Neile never was in an attorney's office—never was tutor in the family of Dr Magee, the Archbishop of Dublin, or any other family—never held any clerical situation in Dublin, and never preached in Dublin, with the one exception we have noticed, or spoke at a public meeting in Dublin until years after he had been appointed to the living of Albury."*

The writer in the *University* gives a very different account of Dr M'Neile's early life. His father, Alexander M'Neile, it appears, was descended from a family of Scotch settlers of that name who came over with Lord Antrim in the time of James I. He acquired considerable property in Ballycastle, enjoyed the intimacy of the nobility and gentry, was a justice of the peace, and served as high sheriff. His son Hugh was born in July 1795; his education, with a very inconsiderable exception, was at home. Amongst his contemporaries in the university were O'Brien (afterwards Bishop of Ossory), Dickenson (afterwards Bishop of Meath), and Hercules Graves; and even amid such competitors, M'Neile "was not without some proportion of academic honours. The bias of his mind was towards the severe and exact sciences, and its impress ever since has but exhibited a development of that tendency. The bright models of ancient Greece and Rome do not appear to have had such attraction for him as his subsequent career would certainly lead us to infer. Moreover, the fascinations of the society of the Irish metropolis must necessarily have abated considerably from that systematic regularity of labour, and unbending severity of thought, which is indispensable at all times to the attainment of the highest honours in our university. The materials of which Dublin society was then composed seem to have been very attractive. It was at that period, too, that John Kemble, Mrs Siddons, and Miss O'Neill were in the zenith of their fame, and young M'Neile evinced his partiality for dramatic representations by his frequent presence at the Dublin theatres. "Even at a period of much later date," the same writer is at pains to assure us, "we have known young men in the university, who resorted to the theatre for intellectual improvement, studying Shakspeare, as they did Sophocles or Æschylus, and finding in the personations of Edmund Kean, Young, or Macready, commentaries more easily apprehensible than the discursive expositions of Malone, or even than the pointed and pithy glossaries of Rann."

The Four Courts next engaged his attention. He kept all his terms at the King's Inns, and in due time transferred himself to Lincoln's Inn, and all but completed his terms there also. About this time he

Londres, et l'on a beaucoup râté ses talents oratoires. Il a publié des *Sermons* et quelques écrits de controverse."—*Dictionnaire Universel Des Contemporains*, par G. Vapereau.

* *Dublin University Magazine*, June 1847.

frequently visited his uncle General M'Neile, at Bath, and spent the chief part of his time during the years 1815 to 1819 in the agreeable society of that fashionable resort. The entire year 1816 appears to have been spent by M'Neile and his uncle on the Continent; and the young *attaché* seems to have availed himself fully of his opportunities for observation and improvement. It was during the summer of that year, when they were staying at Lignière, a small village on the Lake of Geneva, that the incident took place which brought Henry, afterwards Lord Brougham, and Dr M'Neile together. The latter was taken suddenly and dangerously ill, far from any assistance, at a village inn. At this juncture Mr Brougham arrived most opportunely, and hearing of the situation in which his countrymen were placed, he offered his services, and prescribed "some desperate remedy, in the success of which, he assured the anxious uncle, lay the only hope of his nephew's recovery." The advice was followed, and the result issued in the providential preservation of Mr M'Neile's valuable life. The incident also affords another proof—if such were needed—of the almost universal accomplishments of Brougham, of whom it has been said that "had he known a little law, he would have known a little of everything."

Lord Byron, too, was among the celebrities to be met with at that time in the same circle in which the M'Neiles, uncle and nephew, moved. In short, we are told, few young men ever enjoyed the opportunity of seeing continental society, in Paris and elsewhere, under circumstances more favourable, and few could be said to have turned their opportunities to better purpose; inasmuch as, even then, the impression left on his mind, was rather a wholesome dread of the fascinations than an ardent attraction towards the elegancies with which it abounded.

The next three years of his life were passed principally at Bath, where he mixed in society as before, and was much courted and admired. Meanwhile, the study of the law was becoming daily more distasteful, and theology gradually took firm hold of his attention. At last, in the year 1819, the change in his intentions was announced to his uncle. This is described as a death blow to all the General's fondly cherished schemes for his nephew's advancement. The writer in the *University*, who seems to have been more accurately informed than Mr Francis, puts a complexion on this important change in Mr M'Neile's career, very different from that which might be put upon it by the version given by the latter writer, and afterwards adopted by other biographers. In justice to Dr M'Neile, we quote his remarks:—"Without going so far as to affirm that for this Mr M'Neile sunk in his uncle's affection, for which he must have risen in his esteem, since the cordial intimacy between them never suffered a moment's interruption, we are borne out in stating, that for this he lost the bulk of his uncle's fortune, which, otherwise, in all human probability, had been his. Of the likelihood of this, moreover, he could not have been unaware, since many friends reasoned with him, he had ample time to reflect, and the door of return was open to him to the last; nevertheless, he persevered, thereby signally marking the disinterestedness and singleness of his mind, with which from the very outset he devoted

himself to his holy calling, characteristics for which every step of his course has been as remarkable up to the present hour."

In the early part of the year 1820 Mr M'Neile was appointed to the curacy of Stranorlar, a village about seven miles from the Episcopal town of Raphoe. The circumstances of his appointment to this curacy were singular. It was a perpetual curacy, and in the gift of Dean Allott. The dean was then residing on the Continent, and having heard of the death of Mr Butt, the incumbent of the living, he offered to Mr M'Neile's uncle, who had been an old friend of his, the living for his nephew; and with a letter from the dean communicating this intention, Mr M'Neile presented himself to the Bishop of Raphoe. The celebrated Dr Magee was then Bishop of Raphoe, and thus became acquainted with his future son-in-law. The nomination, however, was premature. Mr Butt recovered from the dangerous illness which had given currency to the rumour of his death; but was never able to resume the discharge of his duties. The bishop proposed to Mr M'Neile that he should recommend him for the appointment of curate, which the state of Mr Butt's health rendered necessary, and Mr M'Neile became curate-assistant at Stranorlar on the nomination of the very man whose place, as incumbent of the living, he had come to fill.

In the spring of 1821 M'Neile went to London on a visit to his uncle. Mr Henry Drummond of Albury Park was then looking out for a suitable person as a successor to the rectory of Albury in Surrey, then momentarily expected to become vacant. Having heard Mr M'Neile preach at Percy Chapel, Mr Drummond was so pleased with him in every respect that, as soon as the service was over, he went into the vestry, introduced himself to Mr M'Neile, and made him the offer of the living.

In May 1842, Mr M'Neile married Anne, fourth daughter of Dr Magee, then Bishop of Raphoe. Immediately after his marriage he removed from the curacy of Stranorlar to the living of Albury. Shortly after this, Bishop Magee was translated to the archdiocese of Dublin.

During the twelve years in which Mr M'Neile held the living of Albury he discharged the duties of pastor and preacher with faithfulness and efficiency, and at the same time was enabled to lay up those stores which have since served him to such purpose. It was during this time he published his first volume of sermons. He was also a frequent preacher, both in London and elsewhere; and his fame as a preacher was not confined to the narrow limits of his parish of Albury. He preached for some time at Charlotte Street Chapel, Fitzroy Square, London, and in St Clement Dane's Church in the Strand. About this period of his life he made the acquaintance of Edward Irving. Sympathising in many points, they became friends; and towards the end of 1828 they took a very prominent part in seeking to rouse the popular mind against Catholic emancipation. Their intercourse continued uninterrupted until about the year 1830, when Mr Irving broached those peculiar views with which his name afterwards became identified. Mr Drummond, too, his old patron and friend, gave in his adherence to Irving's views. From that moment, as Mr M'Neile tells us himself, he was compelled to the alternative of breaking off all communications with

men much beloved, rather than compromise his own convictions of the truth of God.

Speaking of the period during which Dr M'Neile was located in or near London, Mr Francis remarks—"But the public opinion of the metropolis is, fortunately, not so readily agitated as that of Dublin by the breath of party passions; and the consequence was, that while the talents of Mr M'Neile were universally admitted, they were considered to be partially obscured by the extreme virulence of his anti-Catholic opinions. The termination of his metropolitan mission was not exactly flattering to his spiritual pride. He had a rival to contend against, whose attractions at least, though not perhaps his sterling value, exceeded his own. Edward Irving out-Heroded Herod in the exciting stimulants he offered to the spiritual appetite; and the malicious will have it, that one fine day, congregation, trustees, sexton, and all left the exhortations of Mr M'Neile to throw themselves at the feet of his erratic but brilliant antagonist. Of the truth of this statement the parties concerned can be the only judges."

In the summer of 1834 he received the offer of the incumbency of St Jude's Church, Liverpool, and entered upon it in the October of the same year. From that time he has laboured energetically, through evil report and good report, at home and abroad, in the pulpit and on the platform, in what he believed to be the cause of truth and the interests of his Church. Amid all the various occupations in which he was constantly engaged, he found time to contribute largely to the literature of the Church, as the annexed list of his works will amply attest. It is needless to observe, that one who challenged public opinion so often and so boldly as he did, has not wholly escaped rough ment and angry reprisal.

Few men have been so enthusiastically admired or so vehemently abused. His first great battle with the corporation of Liverpool brought down on him the bitter hatred of a portion of the press, which has since lost no opportunity of attacking him. Into the merits of this, or the many other controversies in which he was from time to time involved, the limits we have proposed to ourselves forbid our entering. It must suffice to state a few of the most prominent facts in his exciting career. The conflict with the Liverpool Corporation, just referred to, occurred in the year 1836. The attempt made by the municipal powers to remodel the schools under their control after the model of the Irish National Board was resisted by Mr M'Neile, who put himself at the head of the movement, and succeeded in raising an amount of money sufficient for the erection and support of scriptural Church of England schools to supply the place of those from which the Protestant children were said to be practically excluded by the rule that inhibited in school hours the free use of the Bible. This movement it was that first established Mr M'Neile's influence in Liverpool, and brought on him the denunciations of the Liberal press. In 1839 he was assailed for an expression used in a speech delivered at Whitechurch, in which he was accused of applying the term Jezebel to the Queen. This charge called forth one of his greatest speeches at a meeting at Market Drayton, a short time afterwards. A sermon he preached on the

occasion of Prince Albert's visit to Liverpool was also made the subject of the most bitter comment.*

If a full church in Liverpool is to be taken as any proof of high public estimation, Mr M'Neile had some consolation for all he suffered in other respects. The crowded state of St Jude's Church was soon felt to be a serious inconvenience, and after a few years the congregation of themselves built another church in the street adjoining, to relieve the overflow of St Jude's. This was the first step in the church-building movement, for which Liverpool has ever since been so remarkable.

In the early part of 1843 the friends and admirers of Mr M'Neile, both in Liverpool and elsewhere, were anxious to raise a testimonial to him in recognition of his services, and as an expression of the estimation in which they held him. At the distinct wish of Mr M'Neile, that it should not be personally profitable to himself, the testimonial took the shape of exhibitions and scholarships called by his name. They are as follows:—"The M'Neile Scholarships," consisting of free presentations to the different schools in the Institution, and "The M'Neile Exhibition of £50 a year, to be held for four years in any of the Universities of Dublin, Oxford, or Cambridge."

In 1845, when the question of permanently endowing the College of Maynooth was brought forward, Mr M'Neile addressed some very strong protests on the subject to Lord Sandon and the Duke of Wellington. In the same year he received from his diocesan the appointment of honorary canon in the Cathedral of Chester. A few years after it is stated that he was offered the living of Belfast by the Marquis of Donegal, but declined the offer. A new church, dedicated to St Paul, was erected in Liverpool specially for Dr M'Neile. In 1868, on the recommendation of Mr Disraeli, he was appointed, by Her Majesty the Queen, to the Deanery of Ripon.

Before concluding this short notice, it seems proper to add a few comments on Dr M'Neile's leading characteristics as a preacher and a platform orator. For obvious reasons, we prefer to quote the opinions of writers who wrote expressly on the subject, after study and direct observation.

Dr Tyng, Rector of St George's, New York, in his "Recollections of England," thus speaks of Dr M'Neile as a preacher:†—"Were there no attractions of manner, his subject and mode of discussing it, so intellectual, spiritual, and adorned, would have made him the first of preachers. . . . But great as was this attraction of matter and subject, that of manner was not less. His voice, action, and power of eloquence certainly transcend all that I had ever heard before. Tall, dignified, elegant in form, with a full head of hair, nearly white, graceful and commanding in manner, with an unusual compass and variety

* On this Mr Francis remarks,—“It required no small amount of that absolute reliance, amounting almost to adoration, with which he has inspired the people of Liverpool, to make them complacently endure a discourse with such a title as this—‘Every eye shall see him; or, Prince Albert's visit to Liverpool, used in illustration of the second coming of Christ.’”

† *Recollections of England*, by the Rev. Stephen H. Tyng, D.D. London, S. Bagster & Sons, Paternoster Row, 1847. See also *Fish's Pulpit Eloquence of the Nineteenth Century*, New York, 1857

of voice, under perfect command, he must have taken the very highest stand as an orator in any walk of public life. As a preacher, combining the unrivalled excellences of subject, mind, and manner, I should not hesitate to say, this is the very highest standard of preaching among men."

On this subject Mr Francis, who, in spite of any mistakes he may have fallen into as to the facts of Dr M'Neile's early life, must be considered no mean authority, remarks:—"Mr M'Neile's eloquence is more distinguished for its power, energy, and declamatory vehemence than for the more refined and graceful, though not perhaps the higher qualities of oratory. His natural advantages have influenced his style. His commanding, even majestic presence, and even magnificently sonorous voice, pointed out to him his true sphere of excellence. But it must not be understood that Mr M'Neile would therefore have been disqualified to shine in a different sphere. Had he schooled his mind and trained his faculties for more deliberate and artificial display, he possesses that natural ability and superiority which would have enabled him to achieve a success as powerful as any he has yet attained, either in the pulpit or on the platform. But as it is, his language is more forcible than choice; his imagination is too prone to that luxuriance which is the common fault of his countrymen; and that torrent-like enthusiasm, which unfortunately is too often allied to political passions and sectarian hatred, carries him on, as if by an overpowering impulse, in a heat of declamatory vehemence, till he forgets to observe those nicer graces of style and language which form one chief charm in the masterpieces of more cool, collected, and self-restrained orators. But on the other hand, it is this abandonment of the mental powers to his absorbing ideas—this ready yielding to ungovernable impulses of deep feeling—that gives to the eloquence of M'Neile its originality, its grandeur, and its irresistible power."

In another passage the same writer describes the effect of his political enthusiasm:—"His strong political feelings and his intense hatred as an Orangeman of the Roman Catholics, made him an eager and vehement speaker at the Rotunda meetings in Dublin; and it can easily be conceived how his spirit-stirring tones would stimulate those excitable audiences when he spoke on a theme in which his passions were so propitiously sanctioned by his religious principles. The influence of the archbishop was of course very serviceable to him in this career, his exalted position in the Church lending a sanction to even the most violent diatribes against Popery."*

His chief publications are:—"An Ordination Sermon," published by the request of the Bishop of Chester in 1825. *Seventeen Sermons*, 1825—3d edit., 1838. *Three Sermons*, 1827. "England's Protest is England's Shield," 1829. "Miracles and Spiritual Gifts," 1832. "Lectures on the Sympathies, &c., of our Saviour." "Letters to a Friend (the late Spencer Percival, Esq.), on Seceding from the Church." "Lectures on Church Establishments." "Sermons on the Second Advent," 1835—5th edit., 1842. "Lectures on the Prophecies respecting the Jews," 4th edit., 1842. "Lectures on the Church of England," 1840—8th edit., 1842. "Lectures on Passion

* See the Dublin University Magazine, *ut supra*.

Week," 1843—3d edit., 1845. "The Church and the Churches; or, The Church of God in Christ, and the Church Militant here on Earth," 1846. "The Adoption and other Sermons preached in Chester Cathedral in 1846;" and "Fidelity and Unity," a Letter to Dr Pusey on his Eirenicon in 1866. Dr McNeile has also published various other discourses and controversial tracts against Romanism. He is also one of the authors of "Unitarianism Confuted," a series of lectures in 1839.

THE REV. THOMAS DREW, D.D.

BORN A.D. 1800—DIED A.D. 1870.

DR THOMAS DREW, who deserves a place in our biographies for his eloquence, his work, and his influence in the north of Ireland, was born in Limerick, October 26, 1800. He passed a distinguished course in Trinity College, Dublin, and was ordained in 1827 for the curacy of Broughshane in the diocese of Connor. In 1829 he married Isabella, daughter of John Dalton, Esq. of Dublin. Forty years ago almost all the life and energy, the vigour and manliness of the Church in Ireland was displayed by the representatives of the evangelical school, of which Mr Drew soon became a conspicuous light. He was a man, if we may be allowed the use of a strong expression, of volcanic energy, both in speech and in business. In the crusade against deadness and formality he was one of the foremost in days when penny papers were unknown and provincial "dailies" undreamt of, and the clergyman was supposed to be the great authority on all subjects, political and literary, as well as religious. In later years his mind turned more to Church principles; but in the prime of his ministerial life, he was remarkable as an organising worker. While curate of Broughshane, he already distinguished himself by building three schools, founded on the principle of scriptural education, of which, to the end of his life, even when the fashion of opinion entirely changed, he was still a consistent supporter. He also founded parochial institutions, then unknown in Ireland, such as a dispensary, clothing club, &c. His influence with children was already displayed by raising the Sunday school attendance from 300 to 1200. It was while at Broughshane that he formed a friendship and alliance of work and opinion with the great and liberal Presbyterian divine, Dr Cooke, which lasted through life, and was honourable to both. In 1832 Mr Drew was transferred to the incumbency of Christ Church, Belfast—a church which had just been built by the exertions of the venerable Bishop Mant, for a dense and increasing population of Protestants in a low part of the great northern town. Here Mr Drew worked like a giant, not merely as an organiser and a preacher, to the latter of which functions the majority of his school have in latter days dwindled their ministerial work; but he visited like a true pastor from cottage to cottage, by his genial manner and sympathising enthusiasm, winning a wonderful way amongst the operatives. It would be difficult to believe that any parish priest ever did more in his own person of this noble work, which is the most unam-

bitious and the most real. It is almost needless to say that Mr Drew was a fiery Orangeman, and it was his boast that he did not allow a single Protestant male parishioner to remain unconnected with that body. We cannot be suspected of any sympathy with Orangeism, but we can see in it as much to admire as to differ from; and Mr Drew was the best specimen of an Orangeman, for, with whatever may be the good qualities of the body, he was free from the hatred and bitterness which disfigure too many of the rank and file. Although such a man lived a life of perpetual antagonism, he was free from a single personal enemy. The population in which he was the first labourer was sorely in need of reformation. Their religion was nominally Protestant, but like those against whom the Psalmist prayed, their precious balms broke the heads of their opponents. Education was at the lowest ebb, public worship was never attended, the Bible which they extolled was as unread among them as it is supposed to have been before Luther made his famous discovery, or Josiah's workmen stumbled upon a copy of the law in the temple. The wine of the country, which is the strongest whisky, had established a most potent influence over the working men; and the manufactures, which long had their seat in the centre of the Irish linen trade, had done the work of degradation which is now so commonly apparent in great manufacturing towns. Soon Mr Drew's ministrations began to tell. "Foolish and sinful practices were abandoned; order and decorum marked the Sabbath (Sunday); family worship prevailed generally in the families; the Sabbath-day was honoured, and Christ Church district soon became remarkable for quietness and godliness. How patiently and perseveringly he laboured here; how in school, in pulpit, by school-house and cottage lectures, he sowed with no niggard hand the good seed of the gospel; how many thousand souls received from his ministration an inclination to heavenly things; how many young people were turned from the paths of the destroyer; how many deathbeds were cheered by the knowledge of Him who is the resurrection and the life, eternity alone can tell." He also made an effort for the fallen women of Belfast, which resulted in the building of the Magdalene Asylum Church. Looking back himself upon his past life, he felt most pleasure in remembering his successful efforts in church extension. It was by his exertions that twenty churches were built in different parts of the diocese, in districts where they were most wanted to meet the increase of the population. He was the originator of the Church Accommodation Society, by which this work is still, we believe, promoted. It is an appropriate monument to such a man that a church has been built and endowed in Belfast to his memory, and there is no reason why the ancient saints should have a monopoly of such dedications, *sub Deo*. Although Dr Drew had a population of 30,000 under his pastoral charge, and there were few houses in this immense parish into which he had not planted a root, he had superfluous energies to turn to the public affairs of the Church. He laid a plan before the bishop for the establishment of a clergy-aid society—another name, in fact, for a home mission—in which those clergy who had less onerous duties assisted those who had more than they could undertake. Forty mission stations were established in the united dioceses of Down, Connor, and Dromore,

which contain, with no extra proportion of clergy, one-third of the entire Protestant population of Ireland. To these stations the clergy who undertook the duty repaired to preach, conduct public worship, and administer the sacrament. Out of the great wants revealed by this effort, the necessity of building churches became apparent. Dr Drew placed privately before merchants and gentry the need which existed, and obtained many promises of help. At length, when matters were ripe, a meeting was held in Christ Church, which accommodated 1700 people, and on this occasion was filled, as it was wont to be by the operatives of Belfast and their families, by the gentry and mercantile men of Antrim and Down, and more than £50,000 was subscribed to meet the spiritual destitution which Dr Drew, under God, was the means both of revealing and of meeting. If we see in Ulster, under conditions very similar to those which exist in England, that the population has not burst the bonds and become utterly infidel or heathen, there is no one to whom the honour of retaining the people in the Church is more justly due than to the subject of this memoir.

Dr Drew's reputation as an eloquent speaker travelled over many parts of Ireland. At the April meetings held in the Rotunda of Dublin, he was one of the principal and most welcome platform orators. He also made yearly visits to England, and was the means of procuring much material help for the societies which he advocated. In these visits he became acquainted with the existence of a different kind of revival from his own—that promoted in the Church of England by the Tractarians; he could certainly have discovered no traces of this movement in his native country, and therefore we infer that he must have learned of its existence in some of his English rambles; but he brought back a violent spirit of opposition to the innovations which were then making way so rapidly in the sister country. A society of "Archæologists" having been started in the united diocese, which was supposed to be germane to the terrible movement of the Tractarians of Oxford, was attacked with very earnest energy by Dr Drew, who denounced its objects and pursuits as a covert advance of the enemy. Whether this was so or not, there is no doubt that the Archæologists, if not the Tractarians, were completely scotched for the time being.

In 1841 the Board of Trinity College presented Mr Drew with the degree of LL.B., and in the following year he obtained from the same source the degree of D.D. In 1844 he was admitted, *ad eundem*, to the same degree at Cambridge. In 1841 and 1844 he served as chaplain to the lords-lieutenant Earl de Grey and Lord Heytesbury.

In politics Dr Drew was a staunch Conservative, and although Belfast was Radical before the Reform Bill of 1832, he succeeded in the election that followed in eccentric conjunction with the Presbyterian Dr Cooke, in conquering the representation from the party which had held it so long; and it was mainly through the immense influence of the alliance of these two men that Ulster was so entirely won to Conservatism. In 1847-8 Dr Drew's exertions, as joint-secretary to the Relief Committee, with Mr M'Clure, the late Liberal member for Belfast, were such as might be expected from a man of such enormous enthusiasm and energy; and his powers of working in that great cause in perfect harmony with the Roman Catholic Bishop and other political

and religious antagonists, was a distinguishing feature of the manliness and chivalry of his nature, which bore no enmity, shook hands and fought, and fought and forgave.

We have said that Dr Drew was a staunch Orangeman; he was chaplain to the Grand Lodge of Ireland and to the imperial grand master the Earl of Enniskillen. This connection, which he refused to resign, debarred him from that promotion which could otherwise scarcely have been denied him, and even obliged him to resign the chaplaincy to the lord-lieutenant. It was impracticable for either party, Conservative or Liberal, to countenance the Orange Society, as doing so would involve a plain departure from the neutrality which must be characteristic of all government. Dr Drew's energy, like that of Father Mathew, would have done a great work if he had been placed in the position of a bishop; but his promotion to the Episcopal bench was at all times impossible.

It was creditable to the Bishop of Down, that, although differing from Dr Drew in politics, he promoted him in 1859, after twenty-six years of arduous labour in Belfast, and when his energies were failing, to the rectory of Loughinisland and the precentorship of Down Cathedral. The remainder of his life was free from incident; his great exertions had worn him out; there were the quiet and repose of autumn, not without repinings, we have heard him say, for the immense labours and interests left behind; but at last came "rest in the Lord." He died on the 26th of October 1870.

CARDINAL WISEMAN.

BORN A.D. 1802—DIED A.D. 1865.

NICHOLAS PATRICK STEPHEN WISEMAN was the son of the late James Wiseman of Waterford. The Irish family of Wiseman traditionally claimed descent from a younger branch of an Essex family of considerable antiquity. The Cardinal's mother, Frances Xaviera, was daughter of the late Peter Strange, whose family is still settled at Aylwardtown Castle, in the county Kilkenny. Mr James Wiseman was a member of the firm of "Wiseman Brothers," which carried on an extensive trade between Waterford and Seville; and in the latter city he was residing at the time of the Cardinal's birth, which took place on the 2nd of August 1802, and to this accident the historic capital of Andalusia owed the honour of being the birthplace of this distinguished prelate—the seventh English Cardinal since the Reformation, "who, by his learning, piety, executive ability, and tact, wielded an influence in favour of the English branch of his Church, which neither priest nor laic since the days of Pole and More has even approached." At the early age of five years young Wiseman was placed at a boarding-school in Waterford, where he remained until he was sufficiently advanced to enter St Cuthbert's College, Ushaw. His mother settled at Durham to be near him; and to her tender care and solicitude he seems to have been largely indebted, for he wrote of her as "one to whom I owe all good in life." In early childhood he had lost his father, but his mother

lived to see him a prince of her Church, and, soon after, full of years, she breathed her last on the 7th of February 1851, the very day, it has been remarked, on which the abortive Ecclesiastical Titles Bill drew its first breath in the House of Commons.

At Ushaw began the Cardinal's acquaintance with the Rev. Dr Lingard, the well-known historian, at that time vice-president of St Cuthbert's, and the acquaintance thus begun ripened in after years into the closest intimacy and correspondence. Under this accomplished scholar and others of like calibre the young student laid the foundation of that extensive and varied erudition which made Cardinal Wiseman conspicuous, even in an age when, among the holders of the same dignity, were numbered such giants of intellect and learning as Cardinal Mai and Cardinal Mezzofanti. But whatever advantages he may have thus enjoyed at college, it is evident that he mainly owed his fame to natural gifts, and the innate force of genius. Having completed the usual course of studies at Ushaw, he was elected by the Superiors of the College as one of six who were to be sent to Rome to revive the English College, then recently re-established by Pius VII. and his minister, Cardinal Consalvi. Accordingly in December 1818 he arrived in Rome, and became one of the first members of the English College, where his rare abilities soon attracted the attention of the Pope and the Cardinals. In 1825, as soon as he was twenty-three years of age, he received the priesthood, having in the previous year been admitted to the degree of S.T.D. Two years later he was successively professor of Oriental Languages and vice-rector of the English College. On the elevation of Dr Gradwell to the episcopate, and his consequent return to England, Dr Wiseman succeeded him as rector of the College in 1829. About this period he published his "*Horæ Syriacæ*," chiefly drawn from Oriental MSS. in the Vatican Library. It has been pronounced a work of great learning, although its authority has been called in question, and the Syriac quotations adduced in support of transubstantiation have been differently construed by Professor Samuel Lee in his *Prolegomena to Bagster's Polyglott Bible*.

Dr Wiseman's appointment to the rectorship of the English College, and the passing of the Catholic Relief Act in 1829, have been specially noted as determining his future career. There was, however, another event, insignificant at the time, which deserves consideration, as containing the germ of that missionary spirit which Catholic emancipation so quickly developed. In 1827 Dr Wiseman received an order from the Pope (Leo XII.) to preach a course of sermons in English in the Church of Gesu e Maria, in the Corso, for the benefit of English visitors, and to be attended by all the colleges and religious communities that spoke the English language. Such simply was the command upon which Dr Wiseman has given us his own reflections. "However, the burden was laid there and then with peremptory kindness by an authority that might not be gainsayed, and crushingly it pressed upon the shoulders. It would be impossible to describe the anxiety, pain, and trouble which this command cost for many years after. Leo could not see what has been the influence of his commission, in merely dragging from the commerce with the dead to that of the living one who would have gladly confined his time to the former—from books

to men, from reading to speaking. Nothing but this would have done it. Yet supposing that the providence of one's life was to be active, and in contact with the world, and one's future duties were to be in a country and in times where the most bashful may be driven to plead for his religion or his flock, surely a command, over-riding all inclination, and forcing the will to undertake the best and only preparation for these tasks, may well be contemplated as a sacred impulse, and a timely direction to a mind that wanted both. Had it not come then it never more could have come; other bents would soon have become stiffened and impliant, and no second opportunity could have been opened after others had satisfied the first demand. One may therefore feel grateful for the gracious severity of that day, and the more in proportion to what it cost; for what was then done was spared one later."

In Lent 1835, Dr Wiseman delivered his celebrated lectures on the "Connection between Science and Revealed Religion," which were first drawn up for private instruction, and read by him in the English College, being intended for an introductory course to the study of theology. In the same year Dr Wiseman appeared in England, and delivered a course of lectures during Advent in the Royal Sardinian Chapel, Lincoln's Inn Fields. In the Lent of 1836 he delivered, at St Mary's, Moorfields, a course of lectures "On the Doctrines of the Catholic Church," which were well known to English controversialists. These lectures were speedily followed by his "Treatise on the Real Presence," which produced the famous controversy with Dr Turton, afterwards Bishop of Ely. Next appeared his "Lectures on the connection between Science and Revealed Religion," a work of the highest authority, and considered a text-book on the subject.

In the same year (1836) Dr Wiseman, in conjunction with Mr O'Connell and Mr Quin, established the *Dublin Review*, and was for some time joint-editor of that work, which at once took and has since retained a high position among the leading reviews of the kingdom. The various articles from the Cardinal's pen were reprinted in 1853 in 3 vols., under the title of "Essays on Various Subjects." He also wrote for Mr Charles Knight the article on the "Catholic Church" in the *Penny Cyclopædia*.

In 1839 he again visited England, and went about preaching and lecturing, chiefly in the Midland counties.

In 1840 the late Pope Gregory XVI. increased the number of vicars apostolic in England from four to eight, and Dr Wiseman was appointed coadjutor to the late Bishop Walsh of the Midland district, having been consecrated at Rome by the title of Bishop of Melipotamus, 8th June 1840. He was also at the same time appointed president of St Mary's College, Oscott.

In 1847 he again visited Rome on matters relating to the position of the Roman Church in England, and, it is believed, to advise the Pope on the subject of the changes which were shortly after made.

In 1848, on the death of Bishop Griffiths, Dr Wiseman became pro-vicar-apostolic of the London district, and was subsequently nominated coadjutor-bishop to Dr Walsh of the Midland district. On the death of Dr Walsh in 1849, Dr Wiseman succeeded him as vicar-apostolic of the London district.

The next stage in his life is that which, as it has been more controverted than any other, so also is that by which his name will be longest remembered. On St Michael's Day (September 29), 1850, His Holiness Pope Pius IX. issued letters apostolic, wherein he substituted for the eight apostolic vicariates theretofore existing one archiepiscopal or metropolitan and twelve episcopal sees; repealing, at the same time, and annulling all dispositions and enactments made for England by the Holy See with reference to its late form of ecclesiastical government. Bishop Wiseman was appointed on the same day by the Pope to the Archiepiscopal See of Westminster, with the administration of the Episcopal See of Southwark. On the following day Archbishop Wiseman was raised in private consistory to the rank of Cardinal priest of the Holy Roman Church, under the title of St Pudentina, a church in Rome, in which St Peter is believed to have enjoyed the hospitality of the noble and partly British family of the Senator Pudens. On the 7th of October the Pope himself invested the new Cardinal Archbishop of Westminster with the pallium, the badge of metropolitan jurisdiction. On the same day his Eminence issued a pastoral letter containing these tidings from "out of the Flaminian gate of Rome," no one but the Pope having the right to date his pastorals from the city of Rome.

Such were the arrangements for re-establishing the "Hierarchy" in England. They were defended as simple acts of change in the internal government of the Roman Catholic Church, but were denounced throughout the country as overt acts of Papal aggression. From the very first the action of the Pope excited a storm of frenzy too violent to last; and although the memorable "Durham Letter" and the Ecclesiastical Titles Act added fuel to the fire, the popular fury gradually subsided, and *Punch* wrote the history of Lord Russell's "No Popery" *fiasco* in the famous cartoon of "the little boy who chalked up 'No Popery,' and then ran away."

Of this important passage in his political life, Lord Russell has just given to the world in his "Recollections"* the following naïve explanation:—"I do not think it necessary to enter into any minute explanation of my reasons for introducing a Bill for the Prevention of the Assumption of Ecclesiastical Titles by Prelates appointed by the Pope. The object of that Bill was merely to assert the supremacy of the Crown. It was never intended to prosecute any Roman Catholic bishops who did not act in glaring and ostentatious defiance of the Queen's title to the Crown. Accordingly, a very clever artist represented me in a caricature as a boy who had chalked up 'No Popery' upon a wall, and then ran away. This was a very fair joke. In fact, I wanted to place the assertion of the Queen's title to appoint bishops on the Statute Book, and there leave it. I kept in the hands of the Crown the discretion to prosecute or not any offensive denial of the Queen's right. My purpose was fully answered. Those who wished to give the Pope the right of appointing bishops in England opposed the Bill. When my object had been gained, I had no objection to the repeal of the Act."

We have only to remark that, when Horace was taunted by his

* "Recollections and Suggestions, 1813-1873." By John Earl Russell. Longmans, Lon. 1875.

enemies with running away at Phillipi, his apology was more candid, if not more effectual:—

“Tecum Philippos, celerem et fugam
Sensi, relictâ non bene parmula.”

And it is evident that the “Black Bill,” as it was called, was not viewed in the light now for the first time suggested—as an ornamental palladium of the Queen’s prerogative. The repeal of the Ecclesiastical Titles Act stood side by side in the programme of the Independent Opposition with the Disestablishment of the Irish Church, and hence it was that Mr Gladstone removed it from the Statute Book in 1872.

In 1854 Cardinal Wiseman was invited by the Bishop of Amiens to preach on a great festival in his Cathedral, and he preached in French before the *élite* of the French clergy with the same grace and facility that characterised his sermons in Italian at the Sardinian Chapel in London. In his preface to the Life of Cardinal Mezzofanti, the President of Maynooth thus speaks of the Cardinal as a philologist and a linguist:—“His latest writings show that through all the engrossing duties in which he has been engaged he has continued to cultivate the science of philology. The Cardinal is, moreover, an accomplished linguist. Besides the ordinary learned languages, he is master not only of the Hebrew and Chaldee, but also of the Syriac, Arabic, Persian, and Sanscrit. In modern languages he has few superiors. He speaks with fluency and elegance French, Italian, German, Spanish, and Portuguese; and in most of these languages he has frequently preached or lectured extempore, or with little preparation.”

In 1855 the Cardinal lectured, at the request of the Society of Arts in connection with the Educational Exhibition, at St Martin’s Hall, on “Home Education of the Poor.” These lectures were models of their class, and were published by Routledge in 1854. About the same period he wrote “Fabiola, or the Church of the Catacombs,” which passed through several editions and as many languages. In 1858 appeared “Recollections of the Four Last Popes, and of Rome in their Times.” These recollections embraced the latter part of the pontificate of Pius VII., the whole of the pontificate of Leo XII. and Pius VIII., and the early years of Gregory XVI. With each of these pontiffs he was a favourite. In 1858, too, he composed a sacred drama in two acts, entitled the “Hidden Gem,” being an episode in the life of St Alexius.

In the autumn of the same year he visited Ireland, at the invitation of the Bishop of Clonfert, to preach the dedication sermon of the new Church of St Michael, Ballinasloe. His progress through Ireland has been truly described as so many ovations. Among the many places that claimed his attention during his short sojourn in Ireland, he did not forget Waterford and Aylwardstown. On his return to London he delivered a lecture on his “Impressions of a Recent Visit to Ireland,” for the benefit of the Society of St Vincent de Paul, at the Hanover Square Rooms.

In 1859 he visited the north of England, and delivered a lecture in the Philharmonic Hall, Liverpool, on the subject “Is the Education of the Poor of a Sufficiently Practical Character, or can this be Imparted to it.” In the following month he delivered a lecture at Greenwich on “Literary Forgeries.” In the autumn of this year the Cardinal had

the first serious attack of illness, which obliged him to leave England for Rome, under the care of his physician. After undergoing two surgical operations, he returned in the September of the following year to England, and from this time he continued in a very precarious state of health.

In June 1861 Cardinal Wiseman instituted the "Academia of the Catholic Religion," and opened its meetings himself by an inaugural discourse. In the spring of 1862 he visited Rome to assist at the canonisation of the Martyrs of Japan. In the October of this year he issued a famous pastoral, exhorting the London Irish to abstain from taking part in what were called the "Garibaldi Riots." His next remarkable performance was an address on "The Religious and Social Position of Catholics in England," delivered before the Congress at Malines on the 18th August 1863. On his return from the Continent, he delivered a lecture on "Self-Culture," at the Hartley Institution at Southampton. Speaking of this lecture, the *Times*, under date September 2, 1863, says—"He is certainly one of the men of the day; he has attained a high position; he is a man of varied and wide powers—a literary man, a linguist, a man of the world, an ecclesiastical leader, an orator."

The last religious ceremony at which the Cardinal assisted was on his fête day (St Nicholas) 6th December 1864. On this day the religious ladies of "La Sainte Union" opened their institution at Highgate Rise, and there the Cardinal preached his last sermon, taking for his text "Brethren, be mindful of your prelates." A few days after this fête he took cold, and thus began the illness which in a few months ended in his death. He died at his residence, York Place, Portman Square, London, on the 15th of February 1865.

After the requiem mass at St Mary's, Moorfields, Dr Manning delivered the funeral oration, taking for his text, "Let him be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars; who rebuilt our houses."

The Cardinal's remains were interred at St Mary's Cemetery, Kensal Green. The funeral procession was one of the most remarkable ever seen in London.

From the numerous notices which appeared in all the leading journals of the kingdom on the death of Cardinal Wiseman, it would be impossible in our limits to give even short extracts. We take the first of a number collected at the end of a memoir published by Washbourne in 1867:—

"We have dwelt upon the great political and religious crisis which sprang up on the coming of Cardinal Wiseman, because it is mainly in connection with that crisis that England will remember the distinguished ecclesiastic who now lies dead. He came in storm; he has passed away in quiet. We do not say that his manner of coming was free from offence; but once installed, it cannot be denied that he demeaned himself so as to discourage the revival of ill-feeling in the country. Despite the strange blending of nationalities represented in his parentage, birth, and education, Cardinal Wiseman was essentially an Englishman at heart. He was indeed thoroughly a man of the world, a courteous polished gentleman, a brilliant writer and speaker,

an accomplished linguist. He was fond of society, and made friends and intimates among men of all parties and creeds. He loved art and the more elegant branches of literature. He represented his Church in her more showy, brilliant, and social character—as she is when she mingles with society and takes a quiet but active part in politics, and patronises art and loves pomp, and sustains the idea of hierarchial grandeur. Protestants as well as Catholics can well afford to bear cordial testimony to the great abilities, the varied acquirements, the high character, and, where private intercourse was concerned, the entirely liberal sentiments of Cardinal Wiseman. It was his misfortune, and ours, that he should have been introduced to the British public as the first English Cardinal of our modern era. But all must alike admit that he bore himself amongst us like a gentleman and a scholar; and all must surely regret to hear of the death of one who had so many splendid intellectual qualities and so many exalted and Christian virtues.”—*The Star*.*

* *List of Cardinal Wiseman's Literary Works.*

Horæ Syriacæ seu Commentationes et Anecdota, Res vel Literas Syriacas Spec-
tantia. Tomus I. Romæ. 1828.

Two Lectures delivered in Rome. 1831.

La sterilità delle missioni intraprese dei Protestanti per la conversione dei popoli
infideli dimostrata delle relazioni degli stessi interessati nella medesima
dissertazione. 1831.

Two Lectures on Some Parts of the Controversy concerning 1 John v. 7. 1835.

Twelve Lectures on the Connection between Science and Revealed Religion. 2
vols. 1836.

Lectures on the Principal Doctrines of the Catholic Church. 1836.

Letters to John Poynder, Esq., on his "Popery in Alliance with Heathenism." 1836.

The Real Presence of the Body and Blood of our Lord Jesus Christ in the Blessed
Eucharist proved from Scripture. 1836.

Funeral Oration on Cardinal Weld. 1837.

A Reply to the Rev. Dr Turton's "Roman Catholic Doctrine of the Eucharist
Considered," "Philalthes in Cantabrigiensis," "The British Critic," and the
"Church of England Quarterly Review." 1839.

Four Lectures on Offices and Ceremonies of Holy Week, as performed in the Papal
Chapels. 1839.

A Letter on Catholic Unity, addressed to the Earl of Shrewsbury. 1841.

The Lamp of the Sanctuary, a Tale.

Remarks on a Letter from the Rev. Wm. Palmer.

Lectures on Religious Subjects, chiefly Doctrinal, delivered at St Mary's, Moor-
fields. 1848.

A Sermon (on Luke x. 20), delivered on Sunday morning, 11th August 1850.

A Sermon (on Luke x. 23, 24), delivered on Sunday evening, 11th August 1850.

A Sermon (on Numbers i. 19-32), preached on behalf of the Aged Poor Society of
London, 12th December 1847.

An Appeal to the Reason and Good Feeling of the English People on the Subject
of the Catholic Hierarchy. 1850.

Three Lectures on the Catholic Hierarchy. 1850.

The Social and Intellectual State of England compared with its Moral Condition.
A Lecture. 1850.

Essays on Various Subjects. 3 vols. 1853.

On the Connection between the Arts of Design and the Arts of Production. A
Lecture. 1853.

A Sermon delivered at Rome on the Festival of St Thomas of Canterbury.
29th Dec. 1853.

Four Advent Lectures on Concordats. 1855.

The Future Historian's Views of the Present War. 1855.

THE REV. JAMES HENTHORNE TODD, D.D.

BORN A.D. 1805.—DIED A.D. 1869.

FEW of the fellows of Dublin University have done more in recent times than Dr Todd to redeem their Alma Mater from the opprobrium conveyed in the title of the "Silent Sister." Not only did he dis-

Fabiola, or the Church in the Catacombs. 1855.

On the Influence of Words on Thoughts and Civilisation. A Lecture. 1856.

An Account of some Explorations made in the Garden of the Great Convent attached to the Church of Santa Sabina, Rome. Read before the Royal Society of Literature, June 25, 1856, and published in vol. v. part 3, of its Transactions.

"The Perpetuity of the Faith." A Sermon. 1856.

On the Nature of an Inaugural Discourse. An Introductory Lecture. 1856.

On the Perception of Natural Beauty by the Ancients and Moderns. Two Lectures. 1856.

Panegyric of St Philip Neri. 1856.

Recollections of the Four Last Popes, and of Rome in their Times. 1858.

The Hidden Gem; a Drama in Two Acts; composed for the College Jubilee of St Cuthbert's, Ushaw. 1858.

Tour in Ireland. Sermons and Lectures. 1859.

Hymn of St Casimir to the B. Virgin, Translated in same metre as the original.

Hymnus in honorem Sti. Edmundi. 1860.

Inaugural Discourse pronounced at the First Meeting of the Academy of the Christian Religion. June 29th, 1861.

A Few Flowers from the Roman Campagna, in Prose and Verse. 1861.

Rome and the Catholic Episcopate; in Reply to an Address of the Clergy to Cardinal Wiseman. 1862.

Points of Contact between Science and Art. A Lecture. 1863.

Judging from the Past and the Present, What are the Prospects for Good Architecture in London? A Lecture. 1864.

The Religious and Social Position of Catholics in England. An Address delivered to the Catholic Congress of Malines, August 21, 1863.

Sermons on our Lord and His Blessed Mother. 1864.

Sermons on Moral Subjects. 1864.

William Shakspeare. A Lecture. 1865.

Nearly One Hundred Pastoral Letters and Lenten Indults.

And the following, which had been prepared for the Press by the late Cardinal:—

Sermons on the Doctrines of the Catholic Church.

Sermons on the Saints and Servants of God.

Meditations. 2 vols.

Cardinal Wiseman has left a large number of unpublished MSS., which it is hoped will one day be given to the public.

Notices of Cardinal Wiseman will be found in "Blackwood's Magazine," xlv. "Fraser's Magazine," December 1859. "Gentleman's Magazine," 1861. "Home and Foreign Review," October 1862. "London Reader," 1863, 1864, and 1865. "Dr Wiseman's Popish Literary Blunders," by C. H. Colette, 1860. "The Last Illness of Cardinal Wiseman," by John Morris, Canon Residentary of Westminster, 1865. "Sermon in Memory of Cardinal Wiseman," by Rev. Jas. Conolly, 1866. "Dublin Review," April 1865. "Cornhill Magazine," April 1865. "A Reminiscence of Cardinal Wiseman," by A Protestant (ascribed to Lord Haughton). "Authentic Memoir of Cardinal Wiseman" (Richardson and Son); Do. (Washbourne). "Allibone's Critical Dict. of Eng. Lit.," London, Trübner, 1871. "A Biography of His Eminence," by John Francis Maguire, M.P., had been anticipated; and Archbishop Manning has been for many years collecting materials for a full and regular biography of his predecessor, but its completion has not yet been announced.

charge the duties incident to the many important academic offices he was called upon from time to time to fill with zeal and efficiency, but he was also enabled by untiring energy to contribute largely to the literary fame of the university by numerous and most valuable publications. His deep and varied researches, especially in the field of antiquarian study, are in themselves an enduring monument of his indefatigable industry and well directed talents.

Dr Todd was born in Dublin in the year 1805. He was the eldest son of Charles H. Todd, M.D., an eminent surgeon in Dublin, and brother of a no less eminent surgeon in London, the late Robert Bentley Todd. He graduated A.B. in 1829, was elected a fellow in 1831, and became a senior fellow in 1850. He was Regius Professor of Hebrew in Trinity College from 1852 up to his death. He had also filled the important post of librarian to the University for many years. He was treasurer and precentor of St Patrick's Cathedral, and, for the usual term of five years, President of the Royal Irish Academy.

Dr Todd died on the 28th of June 1869. The *Athenæum*, of July 3, 1869, gave the following short obituary notice:—"James Henthorne Todd, the Irish antiquary, has passed away in his sixty-fourth year. Though Todd was a clergyman, and even a doctor of divinity, he was chiefly known in this country and on the continent of Europe as a Celtic scholar, and a laborious writer. President of the Royal Irish Academy, master-spirit of the Irish Archæological Society, and Regius Professor of Hebrew, he had a wide field of activity, and he was never unequal to the demands made upon his knowledge and capacity. The list of his published works is a considerable document, if we include the papers on antiquarian subjects contributed to various learned societies. Still his most important labours were his editorial works. In this class are 'The Martyrology of Donegal,' and the 'Book of Hymns of the Ancient Church of Ireland.' More recently he was engaged in editing, for the series published by Lord Romilly, an account of the Wars of the Danes and Norsemen, from MSS. in the Libraries of Dublin and Brussels. His original writings, which are all more or less controversial, as an Anglo-Irishman's writings are apt to be, are the 'Memoir of St Patrick's Life and Mission,' 'The Search after Infallibility,' and 'Antichrist.' He also edited some of the works of John Wycliffe, including 'The Last Age of the Church,' and his 'Apology for Lollard Doctrines.' He subsequently devoted himself to the work of editing some of the ancient records of Irish History, from original MSS. Dr Todd will be greatly missed in the society of Dublin and in the literature of Ireland."

Notes and Queries, under the same date, observes:—"Another accomplished scholar, and a good man, has been called to his rest. The Rev. Dr Todd, Senior Fellow of Trinity College, Dublin, and Regius Professor of Hebrew in that University,—who was, if not the founder, the chief establisher of the Irish Archæological Society, and President at one time of the Royal Irish Academy—died on Tuesday last, in the sixty-fourth year of his age. Dr Todd's various historical writings and illustrations of early Irish history are too well known to

require mention in our columns, to which he has been from its commencement a constant and most valuable contributor. He was a man much beloved and respected in Dublin—says the *Times*; it might have added, on both sides of the Channel—where, as it truly adds, his loss in literary and clerical circles will be deeply felt."

In the November of the same year a meeting was held in Dublin for the purpose of deciding upon a suitable memorial to Dr Todd. For many years, it was stated on that occasion, he had devoted a large portion of his time to the elucidation of ancient Irish literature, and had spared neither means nor exertions to promote the scientific study of the Irish language, as well as the archæology and history of the country. Services distinguished by so much ability, were considered deserving of public recognition; and it was decided that the most suitable memorial would be to endow a professorship for the Celtic languages generally. It was proposed to call this foundation—which was to be connected with the Royal Irish Academy—"The Todd Professorship," and, while it would perpetuate his name, it would greatly further the publication and translation of the numerous Irish, Welsh, and Scotch manuscripts which are included in public and private libraries, both here and on the Continent. As Dr Todd had been long connected with the Society of Antiquaries, both as a Fellow and as Local Secretary for Ireland, it was accordingly resolved at the meeting of the Council, that Sir William Tite, M.P., V.P.S.A., and William Chappell, Esq., F.S.A., should be added to the Committee of the Todd Memorial Fund on behalf of the Society of Antiquaries.

The following interesting particulars of the sale of Dr Todd's library appeared in *Notes and Queries*, of the 4th December 1869:—"The books fetched prices far higher than was ever known in Dublin. His Irish MSS. realised £780; and his interleaved copy of Ware, richly annotated by Dr Todd, produced no less than £450. It was bought for the University library. O'Connor's "*Scriptores Hiberniæ*," fetched £36; Fleming's "*Collectanea Sacra*," £70; the "*Ritual of St Patrick's Cathedral*," dated 1352, sold for £73, 10s.; the "*Book of Lismore*," £43, 10s.; and the "*Book of Clonmacnoise*," £31, 10s. Many of the MSS. were copied for Dr Todd from unique MSS. in the public libraries of England, Ireland, and Belgium."

The subjoined list of his published works will give some idea of his great literary activity:—"Historical Tablets and Medallions," illustrative of an improved system of artificial memory, 1828. "Discourses on the Prophecies relating to Antichrist in the Writings of Daniel and St Paul," Donellan Lecture, Dublin, 1840; 1842. "Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St John," Donellan Lecture, 1846. "Remarks on the Roman Dogma of Infallibility," 1848. "Ancient Missal;" Transactions of the Irish Royal Academy, vol. xxiii. part 2. "The Wars of the Danes in Ireland," written in the Irish language (Rolls. Pub.). "Historical Memoirs of the Successors of St Patrick and Archbishops of Armagh," 2 vols. 1861-62. "The Waldensian Manuscripts preserved in the Library of Trinity College, Dublin; with an Appendix, containing a Correspondence (reprinted from the *British Magazine*) on the Poems of the Poor of Lyons, the Antiquity and Genuineness of the Waldensian Litera-

ture, and the supposed Loss of the Moreland MSS. at Cambridge;" London and Cambridge, 1865.

Dr Todd was one of the founders of the Irish Archæological Society, and edited the "Irish Version of the *Historia Britonum* of Nennius," Dublin, 1848; "The Martyrology of Donegal," "The Book of Hymns of the Ancient Church of Ireland," 1855, and many other Irish tracts. He was also a frequent and valuable contributor to *Notes and Queries*. He also aided Lords Talbot De Malahide, Kildare, Dunraven; Dr O'Donovan, and others, in the preparation of a native Irish Dictionary (see *Athenæum*, 1860, ii. 58). This new edition of O'Reilly's Irish and English Dictionary, edited by Dr O'Donovan, was published in London in 1864. Dr Todd also edited the following works of Wycliffe:—"The Last Age of the Church," then first printed from a manuscript in the University Library of Dublin, with Notes; Dublin University Press, 1840. "An Apology for Lollard Doctrines," then first published from a manuscript in the Library of Dublin University, with an Introduction and Notes, 1842. "Three Treatises—I. Of the Church and her Members; II. Of the Apostacy of the Church; III. Of Antichrist, and his Meynee," first published from a MS. in the Library of Trinity College, Dublin; with Notes and a Glossary; Dublin, 1851.

In February 1867, Dr Todd published a Catalogue of Graduates who proceeded to degrees in the University of Dublin, from the earliest recorded commencements (1591) to July 1866, with a Supplement to December 1868. The introduction contains much valuable and curious information, derived from the records of the college and other sources, in reference to the university and the halls or colleges incorporated with it, and the several charters and statutes relating thereto.

THE RIGHT HON. AND MOST REV. RICHARD CHENEVIX TRENCH, D.D.,
ARCHBISHOP OF DUBLIN.

BORN A.D. 1807.

IN placing among our notices of living men a brief memoir of the present Archbishop of Dublin, we do so on two grounds—first, because he is naturalised by his archiepiscopal office, which we have held as in the case of many prelates from St Patrick down, including in modern times Margetson, Bedell, Bramhal, Jeremy Taylor, Boulter, Whateley, and others, to be a just claim of a country upon its spiritual rulers; and secondly, because by both sides of his house Archbishop Trench is closely connected with Ireland. He was born in September 1807, at Botley, Hants, being second son of Richard Trench, Esq., and nephew of the first Lord Ashtown, whose title is derived from Ireland, and several branches of whose family are established in that country. His mother, of whom the Archbishop has written a most interesting memoir, was grand-daughter and heiress of Dr Chenevix, bishop of Waterford. He entered Trinity College, Cambridge, and graduated in 1829. Having spent some time in foreign travel, he was admitted to holy orders, and

became perpetual curate of Curdridge Chapel, a district church close to Bishop's Waltham, in Hants.* In 1841 he became curate of Alverstoke, near Gosport, under Mr Wilberforce, afterwards the famous Bishop of Winchester. After four years of this illustrious partnership, he was appointed by Lord Ashburton rector of Itchenstoke, shortly before Mr Wilberforce was elevated to the Episcopal bench. In 1845-46 he delivered the Hulsean lectures at Cambridge. His lectureship had scarcely expired when he was chosen Divinity Professor and Theological Examiner in King's College, London. Dr Trench also held, until his own elevation to the see of Dublin, the post of Examining Chaplain to Bishop Wilberforce. It is mentioned that the latter not only entertained the warmest affection for his chaplain and former curate, but placed the greatest reliance on his wisdom and force of character in moments of difficulty. The days were indeed coming when such qualities would be sorely needed; but fortunately, for a time, Dr Trench was able to devote himself to a great extent to those branches of literature which his works have so much enriched. In 1856 he was appointed to the Deanery of Westminster, and, for a period of eight years, which we imagine must be the happiest in his Grace's recollection, he held this post, which entitles its occupant to be held as one of the foremost men in the English Church, without the overwhelming labours attached to a bishopric. The cloistered repose of the abbey was most suitable to the poet and the writer, and must have exercised a happy influence on that class of mind which is so much affected by outward circumstances. We will associate with this period a list of his literary works. In poetry, Dr Trench has published four volumes,—“Elegiac Poems,” “Justin Martyr, and other Poems,” “Poems from Eastern Sources,” and “Life's a Dream; the Great Theatre of the World, from Calderon.” These volumes entitle their author to an undoubted place among the poets; but he has eclipsed his own fame in this respect by the literary excellence, immense learning derived from every source, admirable judgment, and noble tone of his works in divinity. The notes on the parables and miracles of our Lord are as useful works as a clergyman could have upon his shelves. Dr Trench has a wonderful gift of striking out from the interpretations of commentators a view of disputed points which seems to the reader the end of controversy, and happily illustrates the moderation which is the principal characteristic of English literature. The Hulsean lectures sustain a high reputation, and show how revealed religion was gradually unfolded by a gradation suitable to the circumstances of times, by which the Creator “taught his vain worlds to bear his light.” There are several volumes of sermons which we cannot particularise, but which are all full of beautiful lights of thought, and distinguished by pure graces of language. Mingling with the beauty of style and turn, we have always felt in Dr Trench's writings a shade of gloom, which, united with gentleness and kindness, seems to us characteristic of his Grace. A volume on the authorised version of the New Testament treats of proposals for its revision, and “The Synonyms of the New Testament” is a most valuable text-book for the student. The accurate study of Greek words perhaps led the Archbishop into a parallel path

* Dublin University Magazine, Nov. 1874.

in the English language; and his volume on the Study of Words, Papers on Some Deficiencies in our English Dictionaries, Select Glossary of English Words, used formerly in senses different from their modern use, and English Past and Present, are the result of Dr Trench's excursions in English philology. A small volume "On Proverbs and their Lessons" is also an instructive and interesting production of Dr Trench's pen.

It would be out of place for us to offer in this brief notice a critical analysis of the various literary works which we have here enumerated; we will, therefore, pass on at once to the appointment of Dr Trench to the Archbishopric of Dublin in 1864. It was on the death of Archbishop Whateley that the vacancy occurred, and it was not doubted that, as usual, the head of the Irish Church would be imported from England. When, however, it was stated in the public journals that Dr Stanley, author of the "History of the Jewish Church," a well-known Broad Churchman, and a supporter, although he could not be called a disciple, of Bishop Colenso, was about to be nominated, there was, on the part of the Irish Church, a universal outcry against the appointment, which, so far as the truths of revelation are concerned, was and is remarkable for its orthodoxy. So strong grew the clamour that, if the appointment had been intended, it was immediately abandoned, and Dr Trench, although reputed to be a moderate member of the High Church party, was nevertheless received with approbation. Dr Stanley stepped into the vacancy thus made at Westminster; but perhaps it would have been happier for both those distinguished divines if the original intentions of the Ministry had been carried out—if Dr Trench had been left at rest in Westminster, and Dr Stanley had been sent to ride the storm in Ireland. Archbishop Trench was, however, in the interests of the Irish Church, perhaps the best appointment that could have been made. His fame and dignity, combined with fairness towards all parties, enabled his Grace to prevent the wild departure from the principles of the English Church, which it was expected would take place when the Irish branch should be set free by disestablishment. The gloom of his character, the awe which he impressed upon those not easily curbed, or often shaken in their self-sufficiency, had a most wholesome effect upon the deliberations of Irish Protestants. Archbishop Trench had in the House of Lords to defend the Irish Church from the assault of the Gladstone Ministry. His speeches were such as might be anticipated from a master of thought and language speaking upon a subject of vital interest to himself; but there was no departure from the sombre moderation which is so characteristic of his Grace. The measure was carried, but no man fell with more dignity than Archbishop Trench; and his removal from the House of Lords was no doubt a matter of sincere regret to those who succeeded in the policy of disestablishment. Mr Gladstone in one of the closing debates expressed by a classical quotation his regret for the unmerited fate of the leader of the falling Church. In the reconstitution of the Irish Church, Archbishop Trench performed most happily the office of moderator between contending parties. The bishops unanimously rallied round him, and formed, whilst the tide was flowing fastest in favour of a policy of inward destruction fatal beyond all the outward destruction

that could be worked by parliaments and ministries, an unyielding breakwater. There was a moment, however, when the Archbishop, in view of changes which would, he considered, break the continuity of the Irish Church with primitive Catholicity, as well as with all the branches of the Catholic Church now existing, threatened to resign his see. Happily for the Irish Church, it has not been necessary for his Grace to carry out this threat; and it now seems as if parties had at last found their equilibrium—discussion has educated the laity, the Church has been saved by delay, and fundamental changes need no longer be dreaded.

THE REV. WILLIAM ARCHER BUTLER, M.A.

BORN A.D. 1814—DIED A.D. 1848.

WILLIAM ARCHER BUTLER was born at Annerville, near Clonmel, in Ireland, about the year 1814. He was descended from an ancient and distinguished family. His father was a member of the Established Church, but his mother, for whose memory he is said to have entertained the liveliest affection, was a zealous Roman Catholic. By her solicitude her son was baptised and educated in the Romish faith. In his early childhood his family removed to Garnavilla, on the banks of the Suir, about two miles from the town of Cahir. The scenery of this his new abode is described as very lovely, and of a nature likely to stamp an enduring impression on his dawning genius. We find him, accordingly, a poet almost in infancy, and his boyish effusions were full of that pure, tender, and imaginative spirit which his maturer poems ever freshly breathed. "Constant allusions to his early home," writes Dean Woodward, "are scattered through his poetry. I copy the following sonnet, the first that is suggested to my recollection:—

' Groves of my childhood! Sunny fields that gleam
With pensive lustre round me even now!
Rivers, whose unforgotten waters stream
Bright, pure as ever from the rifted brow
Of hills, whose fadeless beauty, like a dream,
Bursts back upon my weeping memory,—how
Hath time increased your loveliness, and given
To earth and earth's a radiance caught from heaven?
My soul is glad in floating up the tide
Of years; in counting o'er the withered leaves
That time hath strewed upon the path of pride:
Yes, glad, most glad;—and yet the feeling grieves,
With peace and pain mysteriously allied,
That sway and swell my breast like ocean's stilly heaves.'

There are many other exquisite lines suggested by the same scenery of his early home at Garnavilla, from which his first ideas of beauty and earliest inspirations were derived. The few graceful fragments given by Dean Woodward are enough to excite our regret that no collection has yet been made of all his poetical works, which still lie scattered over the pages of *Blackwood*, the *Dublin University*, and other magazines. Though strong the temptation, our limits forbid the

reproduction of even a few of the best known and most characteristic efforts of his muse.*

At the age of nine Butler was sent to the endowed school at Clonmel, and soon became a favourite with the Rev. Dr Bell, who was not more distinguished for the many eminent scholars he sent forth to the world, than for the strong attachment which his pupils had for him in after life. His leisure hours were devoted to poetry as well as music, in which he attained a high degree of skill. Indeed, the account generally given of his studies and pursuits at school is so remarkable, that one is almost inclined to suspect it overdrawn, except for the implicit faith that is due to authority such as Dean Woodward's, which does not require to be confirmed by the early and brilliant triumphs of Butler's subsequent career. "He was very familiar with the philosophical writings of Lord Bacon (of which he was an enthusiastic admirer), and of most of the Scottish metaphysicians. He perused the classics as a poet rather than a philologist, for verbal criticism was a branch of knowledge to which he was never much attached. While still a schoolboy, he had penetrated deep into the profundities of metaphysics, his most loved pursuit, and was most accomplished in the whole circle of the *belles lettres*. His taste for oratory was fostered by the annual exhibitions for which Dr Bell's seminary was so famous; and some of his youthful efforts are still remembered as masterpieces of public speaking."

It was while at school at Clonmel, and two years before he entered college, that he examined the Roman Catholic controversy for himself, and became a Protestant. For a minute analysis of his peculiar temperament and frame of mind, and the particular circumstances which are supposed to have contributed to this change in his convictions, we must refer the reader to Dean Woodward's preface to his collection of Butler's works. Having enjoyed the privilege of a long-continued intimacy with the gifted man, who in the flower of youth and prime of usefulness was so suddenly cut off, Dean Woodward was well qualified for the task of giving to the public the remains of his deeply-lamented friend. It was to him indeed a labour of love, and yet qualified as he thus was—and in all other respects also—he seems to approach the task with diffidence. The following passage expresses his feelings on this point, but it possesses still a higher value as a sketch of Butler, as he appeared in the inner circle of friendly intercourse; no longer in the professor's gown, but still "a guide, philosopher, and friend:"—

"I cannot but be sensible how faint a transcript are these pages of that master-mind, which could charm by the playfulness of its fancy, while it astonished by the vastness of its intellectual resources. Those who knew the author may indeed here retrace his image; but how little, alas! can it convey to others an adequate conception of the bright original. It was in the unreserved intercourse of friendly conversation that the faculties of Professor Butler seemed to find their happiest exercise. His multifarious knowledge was communicated on the most trivial suggestion, yet without effort or display. The profound reflection, the subtle analysis, the most pungent wit, dropped from him in brilliant succession, while he appeared entirely unconscious

* See *Blackwood's Mag.*, June 1835, "The Even-Song of the Streams;" *Dublin University Mag.*, July 1835, "Fragments written on the Banks of the Suir."

that he was speaking more than household words. Not a few of his collegiate contemporaries still retain indelible impressions of the instruction and delight which they experienced in intercourse with him; not a few, as they deplore that intercourse for ever closed on earth, will recall these touching words—'Ejus sermone ita tum cupide fruebar, quasi jam divinarem, id quod evenit, illo extincto, fore, unde discerem, neminem:' whose conversation at that time I sought as eagerly as though I already divined, what did in fact take place, that after his death, there would be no one left to teach me."

Having entered Trinity College, Butler still followed the same line of studies he had marked out for himself at school. He read discursively as well as deeply, and acquired a high reputation as a versatile and accomplished scholar. He never applied himself with much ardour or success to mathematics. Indeed, he travelled into those cold regions as seldom as he could, and then impelled by necessity and not by choice. The classics, too, he seems to have enjoyed only in their sunny aspects. Grammar and philology were too chilling for one whose veins were full of the warm blood of the poet and the orator. It is not, however, to be supposed that his distaste for dry and subtle investigations in the mathematical and physical sciences arose from any defect in his intellect. We shall see further on that, once the duties incident to his professorship led him into inquiries in which the highest powers of the mind are called into play, there was none more competent than he to tread his way with ease amid the mazes of the profoundest metaphysical research. The subjects on which he employed his comprehensive genius ranged over widely distant fields, and in all—the most abstruse and most exacting—he moved with grace and masterly facility. He obtained a classical scholarship in 1832, and about the same time became a copious contributor to the periodical literature of the day. We are told that, in the *Dublin University Magazine* alone, there appeared from time to time during his college course enough of poetry, and of essays on the most various subjects—historical, critical, and speculative—to fill several volumes. His refined taste in criticism, and his eloquent diction, naturally made him one of the most popular as well as ablest of reviewers. "It would be hard," observes Dean Woodward, "to point to compositions which exhibit greater variety of power in a single mind than the analysis of the Philosophy of Berkeley, the articles on Sismondi, on Whewell's History of the Inductive Sciences, on Oxford and Berlin Theology, and the playful effusions entitled 'Evenings with our Younger Poets.' His poetical contributions to the same periodical, and to others, were frequent, and many of them are of an extremely high class of merit."

In the College Historical Society he was highly distinguished. It was an arena well calculated to bring out his oratorical talents, and nowhere did the united powers of the poet, orator, and critic shine forth to higher advantage. In the year 1835 he was elected President of the Society, and delivered the address at the closing of the session. His style was marked by a strong resemblance to that of his illustrious countryman, Edmund Burke—the deepest views enunciated in language the most splendid and ornate. A good specimen of what the Professor was himself as a public speaker is preserved by Dean Woodward in a

passage in which the youthful President eloquently describes the province and duties of the preacher : a description which he lived himself to realise.

In November 1834, the first examination took place for the prize of the Ethical Moderatorship, then just instituted by Doctor Lloyd, the Provost of Trinity College, and the name of William Archer Butler stands the first on the roll of Ethical Moderators. At the expiration of his scholarship, Butler's connection with the University must have ceased but for the exertions of Doctor Lloyd, who founded a Professorship of Moral Philosophy in 1837. To this arduous and distinguished post Butler was immediately appointed; and thus the first Ethical Moderator was also the first to fill the Chair of Moral Philosophy.

The youthful Professor was now upon a field worthy of his endowments, and his lectures were as remarkable for their glowing eloquence as for their profound philosophy. A very able review of Butler's lectures will be found in the *Dublin University Magazine* of May 1842. It is attributed to the pen of Doctor Ball, now (1875) the Lord Chancellor for Ireland, and is in every respect worthy of the writer and the subject on which he writes.

Simultaneously with his appointment to the Professorship of Moral Philosophy, Mr Butler was presented by the Board of Trinity College to the living of Clonehoska, in the county Donegal. This preferment he held till the year 1842, when he was re-elected to the Chair of Moral Philosophy, and promoted by the Board of Trinity College to the Rectory of Raymoghly, in the diocese of Raphoe. Here he discharged the duties of pastor with the same indefatigable zeal that he displayed at all times during his sojourn in his former benefice.

Shortly after his promotion to Raymoghly, Professor Butler was called upon to preach at the visitation of the united dioceses of Derry and Raphoe. The sermon was printed at the request of the Bishop and clergy, and is reproduced in Dean Woodward's collection. It is entitled "Primitive Church Principles not inconsistent with Universal Christian Sympathy." The sermon is indeed an epitome of his theological system, whose most striking feature was doubtless, to use his own language, its "effort to conciliate the contending parties of our Church by offering some glimpses of such views as, without sacrificing the real truth that each is especially given to see, might tend to harmonise the theories of both."

In the summer of 1844 Butler visited Westmoreland as the guest of his friend the Rev. Robert Perceval Graves, curate of Windermere. It was here he first formed the acquaintance of the poet Wordsworth. Archdeacon Hare and Sir William R. Hamilton were also among the distinguished party invited to meet Butler on this occasion. Some particulars connected with this visit were communicated by Mr Graves, in a letter to Dean Woodward in March 1847. The letter is highly interesting, but it is too long to be inserted in full in this notice, and is incapable of being fairly represented by extracts.

During the year 1845, the Roman Catholic controversy deeply engaged Butler's attention, and the result was several books of manuscripts, with collations, on the subject. In December of that year he published, in the *Irish Ecclesiastical Journal*, to which he was a con-

stant contributor, the first of his "Letters on Mr Newman's Theory of Development." These letters have, according to Dean Woodward, been pronounced by some of the first living divines models and masterpieces of polemical composition. They have been collected by the Dean, and were first published in Dublin in 1850.

The famine of 1846-47 was felt with appalling intensity in Mr Butler's parish. His exertions were ceaseless and untiring; and all his favourite pursuits—literature, philosophy, and divinity—were wholly abandoned during that terrible calamity. The noble exertions of Mr Butler in relieving the distress of his parishioners during this awful visitation, necessarily brought him into constant intercourse with the Roman Catholic poor. It is highly creditable to him that he deprecated "all projects to associate together in any form relief of their bodily necessities with attempts to alter the professed belief of a starving population." His views on this subject were expressed by himself in a letter published February 10, 1847, in the *Dublin Evening Mail*.

During the latter part of 1847, and the first six months of the next year, Mr Butler was mainly occupied with the preparation of a work on Faith. His collections for this work contained a vast mass of materials drawn from the Fathers, the schoolmen, the Continental Reformers, and the Anglican divines. His labours were cut short by death, and no clue is left to indicate the method which he intended to adopt.

On Trinity Sunday, 1848, Butler assisted at the ordination held by the Bishop of Derry in the church of Dunboe, and was elected to preach. He was then apparently in excellent health and spirits. On the following Friday, while on his return home, he was seized with fever, and died on Wednesday the 5th of July, at the early age of thirty-six years.

It has been well remarked that the words in which Professor Butler closes his own masterly sketch of the life of Bishop Berkeley would not be inapplicable to himself:—"We have written of Berkeley as an Irishman; but we feel that such a man belongs not to Ireland, but to human nature; and never did the panegyric of epitaph lay by its customary pomp of falsehood more sincerely, than when it called upon every lover of religion and of his country to rejoice that such a man has lived. So much for his earthly career; the rest is hidden from our feeble eyes. But if we must leave the Christian, the philosopher, the patriot, at the moment when all human biography must resign its task, we may well believe that his subsequent life is taken up by the pen of angelic recorders!"

Butler's most important works were of posthumous publication. The Rev. Thomas Woodward, who was appointed in 1856 to the Deanery of Down, edited a first series of "Sermons, Doctrinal and Practical;" Dublin 1849; 3rd ed. Lond. 1855; Philad. 1856. A second series was edited by Dr Jeremie, canon of Lincoln, Camb. 1855; Philad. 1857. Letters on the Development of Christian Doctrine; a reply to J. H. Newman, D.D., appeared under the editorial care of Dean Woodward, Dubl. 1850, 1854, 1856. Letters on Romanism; a reply to Cardinal Wiseman, were also edited by Dean Woodward, Lond. 1854-1856. Lectures on the History of Ancient Philosophy were edited, from the author's MSS., with notes, by William Thompson, A.M., Fellow of Trinity College, Cambridge; 2 vols., Camb. 1856; Philad. 1867.

All these works have been spoken of in terms of the highest commendation. To some of them reference has been already made. We will only add the testimony of Sir William Hamilton, Professor of Logics and Metaphysics in the University of Edinburgh. Speaking of Butler's Lectures on Ancient Philosophy, Sir William remarks—"I have seen enough of them to be convinced of their great scientific value, and am much gratified in finding so important a subject treated with so much learning and acuteness."

THE VEN. WILLIAM LEE, D.D.

BORN A.D. 1815.

THE Ven. William Lee, D.D., Archdeacon of Dublin, son of the Rev. William Lee, rector of Emly, was born in 1815. He received his early education at the Endowed School of Clonmel, where he gave early indications of the abilities for which he has been since so distinguished. In his college career his successes were equally remarkable. At the early age of nineteen he obtained the first classical scholarship, and in a few years afterwards the first mathematical moderatorship and the mathematical prize. Having graduated B.A. in 1837, he commenced to read for fellowship, which he won on his first attempt in 1839, on answering rarely surpassed. In 1857 he was admitted to the degrees of B.D. and D.D., and in the same year was appointed Professor of Ecclesiastical History. In 1863 he was elected Archbishop King's lecturer on divinity. He has written "Three Introductory Lectures on Ecclesiastical History," published in 1858; "An Examination of the Remarks of the late Professor Baden Powell on the Study of the Evidences of Christianity," published in 1861; and "A Sermon on the Consecration of Archbishop Trench," in 1864; and "Strictures on a Recent Attempt to Deny the Succession of the Hierarchy of the Church of Ireland from the Ancient Just Church," in 1866. Dr Lee is best known by his celebrated "Donnellan Lectures" for 1852, on the "Inspiration of Holy Scripture, its Nature and Proof" (London, 1854). Of these discourses the *Christian Observer* remarks:—"This is a book for biblical students for the ministry, and for readers who can appreciate the ample fruits of patient study and extensive erudition on the nature and proofs of the inspiration of the Bible." Archdeacon Lee was appointed one of the company of distinguished scholars selected for the revision of the New Testament; and he has taken a prominent part in the reorganisation of the Irish Church.

THE REV. WILLIAM ARTHUR, M.A.

BORN A.D. 1819.

THE Rev. William Arthur, Wesleyan minister, was born at Newport, in the county Mayo, eight miles from Castlebar, in the year 1819. He was educated at Hoxton College, and at the age of twenty was sent to

Goobbee, in Southern India, where he was engaged for several years in missionary work in the Mysore. While there his progress in the Canarese language is said to have been remarkable; but being threatened with blindness, he was obliged to return to Europe, and was employed for three years in advocating with much ability the Indian missionary work of the Wesleyan Society. He acted in his ministerial capacity in Paris from 1846 to 1849; since which time for seventeen years he has filled the post of secretary to the Methodist Missionary Society. In 1867 he was elected Principal of the Methodist College at Belfast, and continued to fill that office until 1871, when he resigned, but still maintained his connection with the Conference as honorary missionary secretary. In 1866-67 he was President of the Wesleyan Conference.

Mr Arthur is best known as the author of the following works:—"A Mission to the Mysore, with Scenes and Facts Illustrative of India, its People, and its Religion" (1847); "The Successful Merchant—Sketches of the Life of Mr Samuel Budgett" (1852)—this has been translated into Welsh; "The Tongue of Fire, or true Power of Christianity" (1856); "Italy in Transition: Public Scenes and Private Opinions in the Spring of 1860, illustrated by Official Documents from the Papal Archives of the Revolted Legations" (1860); and numerous pamphlets.

His lecture on Systematic Beneficence gave the first impetus to that movement; and his own practice is a living example of it. His intimate knowledge of India and its people has made his counsel valuable to statesmen; and it is universally acknowledged that he is a power outside his own Church. Since Dr Adam Clarke, no one has exercised so wide an influence in the promotion of unity of action in the furtherance of the great schemes of Christian unity, and aggression on the domains of heathenism, as Mr Arthur.

THE REV. JOSIAS LESLIE PORTER, D.D. LL.D.

BORN A.D. 1823.

THE distinguished author of "Giant Cities of Bashan," and other well-known works, is a native of the county Donegal, and graduated at Glasgow University in 1842. He attended the Theological Hall in Edinburgh University and Free Church College. In 1845 he was ordained as a minister of the Presbyterian Church in England at Newcastle-on-Tyne. In 1849 he went as a missionary to Damascus, where he remained for a sufficient period to make himself thoroughly imbued with the spirit of the East, and the literary result of his sojournings was a most interesting work entitled "Five Years in Damascus" (Murray, 1855). He was next employed by Mr Murray to utilise his knowledge of the East in writing a "Handbook for Syria and Palestine," which possesses more than the ordinary literary merits of Mr Murray's excellent guide-books. This work was published in 1858, and has gone through several editions. Mr Porter published in 1863 his valuable work on the "Pentateuch and the Gospels," in which he views

the construction and bearing upon each other of the five books ascribed to Moses and the four books of the Evangelists. In the following year he received the degrees of LL.D. from Glasgow, and D.D. from Edinburgh; his great ability and erudition having already been recognised by the Presbyterian Church in his appointment to the Chair of Biblical Criticism in the General Assembly's College in Belfast in 1860. In 1865 he published the book by which he is best known to the general public, "Giant Cities of Bashan," a most interesting work, and a decided literary success. Dr Porter's merits received further recognition in 1867, when he was appointed Dean of Residence in Queen's College, Belfast. His next contribution to literature was "The Life of Dr Cooke," which, as the son-in-law of that venerable Presbyterian divine, he was peculiarly qualified to write. We have acknowledged our indebtedness to his pages in our memoir of Dr Cooke. It would be impossible to particularise here Dr Porter's numerous contributions to periodical literature. He has been a contributor to the "Quarterly," the "North British," and the "British Quarterly" Reviews, as well as several other leading reviews and magazines in England and America, and has contributed to Kitto's "Cyclopædia of Biblical Literature," Smith's "Dictionary of the Bible," and the "Encyclopædia Britannica," besides a new edition, with additions, of Kitto's "Daily Bible Readings."

Dr Porter still holds his appointment in Queen's College, Belfast.

THE REV. JOHN SAMUEL BEWLEY MONSELL, LL.D.

BORN A.D. 1811.

DR MONSELL, the present rector of St Nicholas, Guilford, was educated at Trinity College, Dublin, where he obtained several distinctions, including Hebrew premiums and Downe's prize. He took the degree of B.A. in 1832, and of LL.D. in 1856. He was admitted to deacon's orders in 1834, and priest's orders in 1835. He held for some time the honourable post of examining chaplain to the Bishop of Down and Connor, and shortly after became chancellor of that diocese, and was next promoted to the living of Dunaghy, Ramoan, and Antrim. In 1853 the scene of his ministrations was changed, and he became vicar of Egham in England. From Egham he was promoted in 1870 to the rectory of St Nicholas, Guilford, in the diocese of Winchester. In 1871 he was appointed rural dean of Emley, and in 1872 honorary chaplain to the Queen. He is brother to Lord Emley, formerly Postmaster General under Mr Gladstone's administration.

Dr Monsell is author of several works, including "Parish Musings;" "Spiritual Songs;" "His Presence not His Memory;" "Beatitudes;" "Hymns of Love and Praise;" "The Passing Bell, and other Poems;" "Our New Vicar;" "Prayers and Litanies;" "No Sect on Earth;" "Litany Hymns;" "The Winton Church Catechist;" "The Parish Hymnal;" "Nursery Carols;" "Simon the Cyrenian, and other Poems;" "Lights and Shadows;" "The Doe, the Dog, and the Doctor."

THE RIGHT REV. WILLIAM CONNOR MAGEE, D.D., BISHOP OF
PETERBOROUGH.

BORN A.D. 1821.

THE Right Rev. William Connor Magee, son of the late Rev. John Magee, vicar of St Peter's, Drogheda, and grandson of Archbishop Magee, was born at Cork in 1821. He was educated at Trinity College, Dublin where he obtained a scholarship (1838), and other high distinctions, including Archbishop King's divinity prize. He graduated A.B. in 1842, and proceeded to the degrees of A.M. and B.D. in 1854, and D.D. in 1860. During his brilliant undergraduate course, he took a distinguished part in the debates of the College Historical Society, which was much indebted to his energetic exertions for its flourishing condition at that period. In 1844 he gained one of the Society's oratory medals; and amongst the many illustrious names that are to be found in the roll of auditors, Dr Magee's stands out with peculiar lustre. It heads the list of auditors, commencing from the revival of the Intern Society, in 1843. It was in the same hall, too, which, in his college days, was the scene of his early debating triumphs, that, not many years afterwards, he appeared so favourably before the public, and won that high admiration which soon after led to more conspicuous fame and advancement. It was, we believe, during a visit to Dublin that he was invited by the Society, as one of its old and valued officers, to second the vote of thanks to the auditor at the opening meeting of the session. On such occasions, it need not be told, the divinity hall of Trinity College is thronged with all the celebrities of the Irish metropolis.

On the evening in question this large and brilliant assembly was not doomed to be disappointed. Dr Magee seems to have actually taken his audience by storm. There was a breadth, a vigour, and a freshness of thought, an impressiveness of manner, and an irresistible play of humour pervading his address, which, even more than its eloquence, captivated his hearers, and made them feel they were under the influence of no ordinary fascination. The associates of his earlier years were warmed again by the old enthusiasm. Strangers eagerly inquired his name, and all expressed surprise that one so evidently great should have been hitherto so little known. The press, next day, re-echoed the popular applause; and from this time forth the future Bishop of Peterborough was in constant request, and soon became an established favourite. But we are anticipating his successes, and must return to the year 1859, when he became honorary Canon of Wells. His first post in the Church, after taking holy orders in 1844, was the curacy of St Thomas, Dublin. He afterwards held the curacies of St Saviour's, and of the Octagon Chapel, Bath. He was for a short period perpetual curate of Quebec Chapel, London, until the year 1864, when he was appointed precentor of Clogher and rector of Enniskillen. In the same year he became Dean of Cork. In 1866, he was appointed Dean of the Chapel Royal, Dublin, an office he resigned



on the change of ministry in the July following, but resumed in 1868, on Mr Disraeli's return to power.

In 1868, on the death of Dr Jeune, he was consecrated Bishop of Peterborough. In 1870 the University of Oxford conferred on him the honorary degree of D.C.L. Dr Magee is author of numerous works, including "Lectures and Sermons on the Sabbath Question;" "Lectures on Auricular Confession, Scepticism, Table-turning," &c.; "The Voluntary System and the Established Church," of which the third edition appeared in 1861; "The Church's Fear and the Church's Hope," a Sermon, in 1864; and "Rebuilding the Wall in Troublous Times," a Sermon, in 1866.

As his speech in the House of Lords against the Bill for the Dis-establishment of the Irish Church was one of the most remarkable of the many great speeches delivered during that memorable debate, it will be necessary to bestow on it something more than a passing notice.

For the speech itself, we must refer our readers to *Hansard* (June 1869). Our limits will not admit of extracts from it, or from the numerous notices that appeared at the time in all the English and Irish journals. Even a summary we should be unwilling to undertake on our own responsibility. However, as an attempt has been already made to represent it in that way—though not without a consciousness of the great injustice so likely to be done to such a speech, we venture to reproduce it, as about the best and fairest summary we have seen:—"None of the speeches made in opposition of the Bill in either House, afforded more delight to the hearers, or excited greater admiration of the powers of the orator, than that of Dr Magee, the Bishop of Peterborough, who next addressed the Peers. Even the order of that dignified assembly was infringed by the loud outbursts of applause which the eloquence and ingenuity of the Right Rev. Prelate drew forth from the stranger's gallery. Though it is a great injustice to such a speech to represent it by a summary, it is the only shape which our limits will admit of. The Bishop began with a very candid admission to the supporters of the Bill, disclaiming the intention of opposing it as necessarily a violation either of the Coronation Oath or of the Treaty of Union, since both parties were in this case supposed to be assenting to the change of the original compact,—or even as itself an attack on the rights of private property. Rather he warned the House against letting the corporate property of the Irish Church be infringed upon, for the very reason that it was corporate property, and that the attack on corporate property, if yielded to, foreshadowed an attack on private property, since sacrilege naturally preceded communism. There were three main arguments which had been urged for the Bill,—viz., those of justice, of policy, and of the verdict of the nation having been pronounced in its favour. But he joined issue on each of these points. The Irish Church was said to be an injustice, as being opposed to religious equality, and because it was the Church of the minority. He allowed it was an instance of inequality; but so was the English Church. The only justification for any State Church indeed was, not the claims of the particular religious community, but that the State believed its own work could be done better by one religion than by another. As it was, this Bill, which pretended to be directed against

religious inequality, did in fact establish it. As for the argument that the Church was the Church of a minority, he did not see how the Bill would appease the popular feeling of old injustice, unless not merely the inconsiderable part of the fruits of ancient injustice which the Church employed, but, in course of time, also the infinitely larger possessions of the lay minority were also to be restored to their former owners. Then, secondly, the Bill was supported on grounds of policy. But he was not sanguine of the effects of the measure, as a means either of pacifying the Roman Catholic population, or of conferring on the Protestant Church the apostolic virtues which were supposed to be necessary accompaniments of poverty, in respect of which it did not seem, however, to be remembered that if the apostles were poor, so were their flocks. The Bill was, in fact, only another of the favourite English specifics for dealing with Irish evils,—viz., confiscations, except that formerly the possessions of foes were taken, but now of friends. Lastly, as to the argument that the national verdict had been delivered against the Irish Church, he intimated some doubt how far it would be necessary to feel bound by that verdict, even if admitted to have been delivered, considering by what arts and misrepresentations of the Irish Church it had been extorted. But he vehemently denied that the national verdict had in truth been pronounced on this special measure—cruel, and harsh, and niggardly, if not worse—as it was in many particulars to which he referred, and utterly as it failed to redeem last year's pledges of justice to Ireland. But the remarkable thing was, that the Bill placed the sackcloth on the Irish Church. In an eloquent peroration, the bishop warned members of the House against being moved by menaces as to the effect of an adverse vote. For himself, and he believed for them, important as was the verdict of the nation, he was persuaded there were verdicts yet more momentous,—the verdict of the English nation of the future, and yet another and a higher verdict. In obedience to them, he must resist the Bill.*

Dr Magee's more recent performances in the House of Lords are fresh in the recollection of all, and require no special notice here, except that his speech introducing a Bill to amend the law of simony, and prevent the abuse of Church patronage, fully sustained his high reputation in that august assembly. He has also taken a prominent part in the debate on the Public Worship Regulation Bill, which has been variously criticised by the friends and foes of that much-vexed measure.

THE RIGHT REV. WILLIAM ALEXANDER, D.D.,
BISHOP OF DERRY AND RAPHOE.

BORN A.D. 1824.

THE Right Rev. William Alexander, D.D., was born at Londonderry in April 1824. He was the eldest son of the late Rev. Robert Alexander, rector of Aghadoey, and a prebendary of Derry, and grandson of General William Alexander, who was brother to the late Dr Nathaniel

* Annual Register, 1869.

Alexander, bishop of Meath, and nephew to the first Earl of Caledon. Having received his early education at Tunbridge and Winchester, Dr Alexander entered Brasenose College, Oxford, where he graduated A.B. in 1847. In the same year he was ordained, and began his ministrations as curate of Templemore, in the diocese of which he was destined to become bishop in about twenty years afterwards. In the interval he was successively Rector of Termonamongan (1850), Fahan (1855), and Camus-juxta-Mourne (1860). In 1863 he was appointed Dean of Emly, and in 1867 succeeded the late Dr Higgin as Bishop of Derry and Raphoe. Soon after his elevation to the episcopal bench the University of Oxford conferred on him the degree of D.D., and in 1870 appointed him "select preacher"—an office tenable for two years.

On Dr Alexander's appointment to the Bishopric of Derry and Raphoe, the *Irish Ecclesiastical Gazette* of the 19th August 1867, remarks—"No better selection could be made, or one more likely to give satisfaction to the members of the Church generally, both here and in England." Since that time he has been chiefly remarkable for the strong stand he has taken with the Primate and the Archbishop of Dublin against the ultra-Protestant party's attempts to uncatholicise the Irish Church. As a preacher he is only rivalled in the episcopate by his distinguished fellow-countryman, the Bishop of Peterborough. He is also no less favourably known as a public lecturer in London and Dublin, and a frequent contributor of prose and verse to periodical literature. In 1850 he won the "Denyer Prize" at Oxford for the best essay on the "Divinity of our Blessed Lord and Saviour Jesus Christ." Ten years afterwards he was awarded the Oxford Prize for a sacred poem in English on the subject "The Waters of Babylon." In 1860 he closely contested the Professorship of Poetry at Oxford with Sir Francis H. Doyle, author of the "Guards' Return," "Doncaster St Leger," and other poems. The latter was successful by a small majority of votes.

Dr Alexander married in 1849 Miss Cecil Frances, second daughter of Major Humphreys of Milltown House, in the county of Down. Mrs Alexander is well known as the author of "Moral Songs," "Hymns for Children," and "Poems on Old Testament Subjects."

Amongst Dr Alexander's published works the following may be especially mentioned:—A lecture on "Popular Lectures and General Reading," Dublin Young Men's Christian Association, 1861; "The Apocryphal Gospel—a Lecture," Dublin Young Men's Christian Association, 1864; "Specimen of a Translation of Virgil;" "Victor Hugo as a Poet," and "Mr Arnold's Poetry," the Afternoon Lectures on English Literature, Dublin 1863; "Tria Mirabilia," Six Lectures delivered in Exeter Hall, London 1867; sermons on the following subjects:—"The Creation of Man," 1872; "Elisha," 1870; "The Conquest of the Earth," 1873; "Diocesan Synods," a Charge delivered to the Clergy of the Diocese of Derry and Raphoe, 1869; "The Divine Death," 1871; "The Leading Ideas of the Gospels," Five Sermons delivered before the University of Oxford in 1870-1871, London, 1872.

III. SCIENCE, LITERATURE, AND ART SERIES.

INTRODUCTION.

IN the closing chapter of the "Story of the Irish before the Conquest,"* the writer of that admirable work remarks:—"The historian of the Conquest, and of the ages which have since elapsed, may have to regret the rough and tedious process of transition through which the country was now destined to begin its passage; but it will always be a satisfactory reflection that among its results has been our admission to a larger sphere of civilisation, to a share in many peaceful as well as warlike glories, and to the general use of that noble language in which all the gains of science and all the highest utterances of modern poetry and philosophy have found a worthy expression"

While leaving to others the task of tracing the growth of the literature thus newly planted in Irish soil, we felt that in writing the memoirs of Irishmen who flourished since the period when the English language had been adopted as the sole vehicle of national thought, we should regard the productions of their scholarship and genius—however "racy of the soil"—as contributions to the common store, and as part and parcel of the great body of English literature. True it is there are striking features and characteristics bold and strong, both of thought and expression, which well might claim some more special notice than what they have already incidentally received at our hands; but such a notice would involve an inquiry into original or accidental peculiarities of race which could only be conducted through the ancient vernacular literature of Ireland; and no Celtic scholar has, as yet, so far as we have been able to discover, attempted a scientific examination of the nature and tendency of such peculiarities in their special connection with English literature. There has been, no doubt, increased activity of late among Irish scholars, and new sources of information have been thus laid open to the English reader—all showing, in a general way, the obligations which England, in common with the rest of Europe, has been under to the ancient literature of Ireland—all confirming the long-known fact that it has exercised an extraordinary influence at home and abroad on its own and succeeding times. In this knowledge there is perhaps a satisfaction far higher than could be gained from tracing the workings of such early influences in the more recent achievements of Irish genius; for it is pardonable to point with pride to those ages when Ireland was the chief seat of learning in Christian Europe, and the most distinguished scholars who appeared in other countries were many of them either Irish by birth or had received their education in Irish schools. But it is not by such feelings alone we are induced to offer a few remarks on the state of ancient Irish literature, but because they are a fitting intro-

* "The Story of the Irish Before the Conquest." By M. C. Ferguson. London: Bell & Daldy. 1868.

duction to the vast literary treasures peculiarly Irish, which lie before us in the memoirs of such men as Petrie and O'Donovan, lately deceased, and of great living Irish scholars such as Ferguson, Reeves, and many others.

We begin with the memorable testimony of the venerable Bede:—"There were," he writes, "in that country (Ireland) at the time we speak of, many of the nobility and also of the middle classes of the English people; some of whom devoted themselves to the monastic profession, while others chose rather to pay visits to the chambers of different masters, and so to carry on their studies; all of whom the Scots received most cordially, and provided with daily food free of charge, as likewise with books to read and gratuitous instruction." But we have testimony which goes still further back, from which we learn that among other British and Brito-Saxon youths educated at Armagh was Aldfrid, son of Osway, who afterwards became King of Northumbria. He recorded his experiences in a poem, which, we are assured,* "gives a picture of early Irish society—simple, pure, and joyous—as pleasing and instructive as it will be considered singular, having regard to the time it was composed." The following translation is from the pen of J. C. Mangan, whom we shall have occasion to notice more fully hereafter.

"I found in Innisfail the fair,
In Ireland, while in exile there,
Women of worth, both grave and gay men,
Many clerics, and many laymen.

I travelled its fruitful provinces round,
And in every one of the five I found,
Alike in church and in palace hall,
Abundant apparel and food for all.

Gold and silver I found, and money,
Plenty of wheat, and plenty of honey;
I found God's people rich in pity,
Found many a feast, and many a city.

I also found in Armagh the splendid,
Meekness, wisdom, and prudence blended,
Fasting, as Christ hath recommended,
And noble councillors untranscended.

I found in each great church, moreo'er,
Whether on island or on shore,
Piety, learning, fond affection,
Holy welcome and kind protection.

I found the good lay monks and brothers
Ever beseeching help for others,
And in their keeping the holy word
Pure as it came from Jesus the Lord.

I found in Munster, unfettered of any,
Kings and Queens, and poets a many;
Poets well skilled in music and measure,
Prosperous doings, mirth, and pleasure.

I found in Connaught the just, redundance
Of riches, milk in lavish abundance;
Hospitality, vigour, fame,
In Cruachans land of heroic name.

* "The Irish Before the Conquest," page 219.

I found in the county of Connall the glorious
 Bravest heroes, ever victorious;
 Fair complexioned men, and warlike,
 Ireland's lights, the high, the starlike.

I found in Ulster, from hill to glen,
 Hardy warriors, resolute men;
 Beauty that bloomed when youth was gone,
 And strength transmitted from sire to son.

I found in the noble district of Boyle,
 [MS. here illegible.]
 Brehons, Erenachs, weapons bright,
 And horsemen bold and sudden in fight.

I found in Leinster the smooth and sleek,
 From Dublin to Slewmary's peak,
 Flourishing pastures, valour, health,
 Long-living worthies, commerce, wealth.

I found besides, from Ara to Glea,
 In the broad rich country of Ossorie,
 Sweet fruits, good laws for all and each,
 Great chess-players, men of truthful speech.

I found in Meath's fair principality,
 Virtue, vigour, and hospitality,
 Candour, joyfulness, bravery, purity,
 Ireland's bulwark and security.

I found strict morals in age and youth,
 I found historians recording truth;
 The things I sing of in verse unsmooth,
 I found them all—I have written sooth."

In this there may be, as Mrs Ferguson remarks, "some interpolations of a later age; but the poem is a valuable proof of what at an early period was the popular belief in both islands regarding the condition of Ireland during the generation which succeeded the defeat of Congal, and form at once a commentary on, and illustration of, the authentic statement of Bede."

We shall now merely add the testimony of another learned Englishman, derived from the "wider range of inquiry afforded by the subsequently accumulated learning of nine hundred years." Camden, speaking of the same period of Irish history, says:—"Our Anglo-Saxons of that day used to flock together to Ireland as a market of learning; whence it is that we continually find it said in our writers concerning holy men of old, *He was sent away to be educated in Ireland*. . . . And it would appear that it was from that country the ancient English, our ancestors, received the first instructions in forming letters, as it is plain they use the same character which is still used in Ireland. Nor need we wonder that Ireland, which is now (*i.e.* in A.D. 1607) for the most part wild, half savage, and destitute of education, should at that time have abounded in men of such holiness, piety, and splendid genius, while the cultivation of literature elsewhere in the Christian world lay neglected and half buried, since the providence of the Almighty Ruler of the universe is pleased to scatter the seeds of holiness and virtue in the different ages of the world, now among these nations, now among those, as it were in so many beds and flower knots,

thus producing blossoms which, as they appear in one place and another with fresh vigour, may thrive and be preserved for His own glory and the benefit of mankind."

But for a full account of this period—the most flourishing epoch in the history of intellectual progress in Ireland—we must refer our readers to the "Story of the Irish before the Conquest," which in a few pages contains an amount of research such as now can only be made among the rich treasures of Celtic manuscript material accumulated in the various public and private libraries of Dublin. The services rendered by Dr Todd to Celtic literature have been already noticed, and we shall have occasion to refer to him again when speaking of other eminent scholars who laboured with him in revealing those long hidden treasures, and thus nobly vindicating a race to which fortune and the world have never been just.

In the last number of our literary series we had entered upon a period very remarkable for sudden and great activity in dramatic literature. The first theatre opened in Dublin in 1635. Prior to that period there was, of course, no scope at home for the display of dramatic ability. But how it happened that the drama was not imported at an earlier period into a country so favourable for its cultivation, is a matter not so easily accounted for. The true explanation will probably be found in the unhappy condition of the country, and the fact that there were no national traditions to accelerate its introduction. On this latter point, Mr Hitchcock, in his "History* of the Irish Stage," observes:—"At what time theatrical amusements first obtained footing in the kingdom (Ireland) has never yet been accurately ascertained; the general opinion is, that the drama arose later in this than in most countries of Europe. This peculiar exclusion of the stage appears the more singular and extraordinary, as Ireland was so early celebrated as the seat of learning, and the parent of a succession of bards, poets, and men of eminent genius for several centuries. The Irish language is allowed to be remarkable for harmony, music, and variety of modulation, and the fame of their bards in the earlier ages spread over all Europe. . . . Many of their compositions have reached us, which breathe all the beauty and sweetness of eastern poetry, and reflect infinite honour on their memories. But among all these, not a trace remains of any attempt towards a dramatic composition: a circumstance the more to be regretted, as those pieces which they have left us are in the highest estimation, and afford us every reason to believe that this subject would have met with the most ample justice and support in such able hands. But it is not this circumstance alone which gives us cause to wonder at the want of dramatic entertainments in this kingdom; a custom, which in those times was prevalent throughout Europe, might be expected to have gained some establishment here likewise. The custom I allude to is that of the mysteries or moralities, which were, with great popularity, represented in most of the countries of Europe. Of these, however, the most minute investigation will not furnish us with the smallest traces here; unless we deem a class of mummers who still stroll about the country at Christmas to be the remains of that kind of entertain-

* "History of the Irish Stage," by Robert Hitchcock. Dublin, 1794.

ment.* The period generally agreed upon for its first introduction into this kingdom (Ireland) is the early part of the reign of Queen Elizabeth. But an abstract from the annals of this city (Dublin) mentions the performance of some plays in Henry the Eighth's time, before the Earl of Ossory, the lord-lieutenant, and several of the nobility, in Hoggin-green, now called College-green. . . . We have not, however, any account of a regular theatre being then (*tem.* Elizabeth) established here. Plays were occasionally exhibited, as was customary in England, in the houses of noblemen and gentlemen. Some of them, we find, were performed in the ball-room of the castle of Dublin, in which the nobility were the principal actors. . . . We find little relative to the stage till the year 1635, the tenth of King Charles I., when the first theatre in Dublin was raised." This theatre was built in Werburgh Street, and established by John Ogilvy, Esq., who was then Historiographer to His Majesty and Master of the Revels under the Earl of Stafford, lord-lieutenant of Ireland. Little is known of the companies that performed at this theatre, except that they played with good success. In 1638 they produced a new play, called the Royal Master, written by a Mr Shirley. The next year brought forth a "tragi-comedy" called Langartha, written by Henry Burnell, Esq., a native of Ireland. This piece was for several years in possession of the

* From the first introduction of dramatic representations in England, probably as early, at least, as the beginning of the twelfth century, down to the beginning of the fifteenth, or perhaps somewhat later, the only species of drama known was that styled the Miracle, or Miracle-play. The subjects of the miracle-plays were all taken from the histories of the Old and New Testament, or from the legends of saints and martyrs; and, indeed, it is probable that their original design was chiefly to instruct the people in religious knowledge. They were often acted as well as written by clergymen, and were exhibited in abbeys, in churches, and in church-yards, on Sundays or other holidays. It appears to have been not till some time after their first introduction that miracle-plays came to be annually represented under the direction and at the expense of the guilds or trading companies of towns, as at Chester and elsewhere. ("Craig's History of English Literature;" "Collier's History of Dramatic Poetry.") According to Mr Wright (Chester Plays, Introduction, pp. vii. viii), while dramatic performances representing the legendary miracles attributed to the saints were properly called *miracula*, miracles, or miracle-plays, those which were founded on scripture subjects, and which were intended to set forth the mysteries of revelation, were distinguished by the title of *mysteria* or mysteries. There was one of these performances at Chester in 1327, entitled "A Representation of the Old and New Testament." The first piece exhibited was the Fall of Lucifer, the characters being personated by the Company of Tanners; the second, the Creation, by the Drapers; the third, the Deluge, by the Dyers; the fourth, Abraham, Melchizedek, and Lot, by the Barbers; the fifth, Moses, Balak, and Balaam, by the Carpenters; the sixth, the Salutation and Nativity, by the Wrights; the seventh, the Shepherds feeding their flocks by night, by the Painters and Glaziers; the eighth, the Three Kings of the East, by the Vintners; the ninth, the Oblation of the Three Kings, by the Mercers; the tenth, the Killing of the Innocents, by the Goldsmiths; the eleventh, the Purification, by the Blacksmiths; the twelfth, the Temptation, by the Butchers; the thirteenth, the Last Supper, by the Bakers; the fourteenth, the Blind Man and Lazarus, by the Glovers; the fifteenth, Jesus and the Lepers, by the Corvesaries; the sixteenth, the Passion, by the Bowyers, Fletchers, and Ironmongers; the seventeenth, the Descent into Hell, by the Cooks and Innkeepers; the eighteenth, the Resurrection, by the Skinners; the nineteenth, the Ascension, by the Taylors; the twentieth, the Election of Saint Mathias, &c., by the Fishmongers; the twenty-first, Antichrist, by the Clothiers; and the twenty-second, the Day of Judgment, by the Websters.

stage, and was afterwards printed with these words in the title-page, "as acted at the New Theatre in Dublin, 1641, with great applause." But Langartha was the last play that was acted at Werburgh Street theatre. The rebellion breaking out in October 1641, the theatre was shut up by order of the Lords Justices and never afterwards opened. After the lapse of twenty years, Mr Ogilvy, the manager of the first theatre, returned to Ireland, having procured a renewal of his patent from Charles the Second. The nobility and gentry having subscribed towards the building of a new theatre, Smock-Alley, then called Orange Street, was the spot selected, and the work advanced with such rapidity that it was ready for representation in the same year, 1662. A tragedy called Pompey, from the French of Corneille, was then acted at this theatre. The translation was by Mrs Catherine Phillips, the famed Orinda, termed by contemporary poets the English Sappho. This lady also produced another play, translated from the same author, called Horace. Both pieces were acted two years later in England.

Smock Alley Theatre was said to have been a very elegant and commodious building, and superior to the London Theatres of that time; but unfortunately it was as frail as it was fair. Built in haste in 1662, the greater part of it fell in 1671 during a representation, two persons being killed, and many severely wounded. This catastrophe put an end to dramatic entertainments for a long time. The manager went to London in disgust, where he died in 1676. Next came the troubles in the reign of James the Second, and it was not till the restoration of tranquillity that the theatre was re-established. Othello was produced in December 1691. It was chiefly acted by officers belonging to the Castle; Mr Ashbury, the only professional actor among them, playing Iago, and the celebrated Wilkes was Othello. This famous comedian was born at Rathfarnham, near Dublin, in 1670, and, having received a liberal education, he was placed as a principal clerk in the Chief Secretary's office. Here he became acquainted with Mr Richards, an actor of great merit, who belonged to the Smock Alley company before it was broken up, and in this way acquired a taste for the stage. He was selected, as the best suited of all the Castle celebrities who volunteered to play on this occasion, to take the part of Othello. His success was so great, that he determined to throw up his post in the Castle, and devote his abilities to the stage. The performance of this play, we are told, proved the means of "reviving a spirit for dramatic exhibitions in this kingdom, and offered a favourable opportunity of re-establishing the theatre." Mr Ashbury, the new manager, opened with Othello, March 23, 1692, "the day of proclaiming the end of the Irish war," and he continued performing for several seasons with great success. Amongst the eminent performers during that period were Wilkes, Keen, Elrington, and Dogget. The last named actor was the famous Thomas Dogget, who, being a zealous Whig, left a sum of money to provide a coat and badge to be rowed for by six watermen annually on the Thames on the 1st of August, the day of the accession of George I. He was born in Castle Street, Dublin, and made his first theatrical attempt in his native city. Going to London soon after, he became celebrated as a comic actor, and was for some time joint-manager at Drury Lane with Wilkes and Cibber. The drama is

indebted to him for a comedy called "The Country Wake," which was afterwards altered to a farce called "Flora; or, Hob in the Well," a monument to his fame not so enduring as the "Dogget Coat and Badge." He died September 22, 1721. Barton Booth is the next great name we meet with in connection with Smock Alley. He arrived in Dublin in 1698. We must here also notice Mr George Farquhar, who, though not a performer of eminence, was highly distinguished as a writer.* Being recommended by his friend Wilkes to Mr Ashbury, he was engaged in 1695, and made his first appearance in Othello, when he met with some applause. Having had the misfortune to wound an actor by using a sword instead of a foil, he determined to quit the stage. In 1704 he again appeared on the Dublin stage, and acted Sir Harry Wildair for his benefit, but did not acquit himself to the satisfaction of his friends. It was during the interval that he acquired his great reputation as a writer. His plays of "Love in a Bottle" and "The Constant Couple" are too well known to require any comment here. He died in London in 1707.

On St Stephen's Day, 1701, the galleries of the theatre being overcrowded, gave way, and though no lives were lost, yet several persons were injured in endeavouring to get out. As this was the first time of performing Shadwell's "Libertine," it gave occasion to foolish people to say the disaster was a judgment on the spectators for going to so improper a play. This circumstance occasioned the "Libertine" to disappear for twenty years.

On the death of Mr Ashbury, in 1720, the management of the theatre devolved on his son-in-law, Thomas Elrington, Esq., who at that time was deputy-master of the Revels, and steward to the King's Inns. He also held a post in the Quit Rent Office, and was made gunner to the train of artillery by the influence of his friend, Lord Mountjoy. This accumulation of favours, Hitchcock tells us, "spoke fair for the success of the theatre; nor were the expectations of the public disappointed." All the new pieces brought out at the London theatres were now exhibited in Dublin, and amongst others the Beggar's Opera, which had been previously presented to a Dublin audience on a small scale by Madame Violante's Lilliputian Company, of which we shall say more hereafter in our notice of a celebrated Irish actress, the "Polly" of that day, but afterwards better known to the world as "Peg Woffington."

Our rapid sketch has now brought us to the times in which most of the famous Irish actors and dramatic writers won their laurels. Memoirs of some of them have been already given in the last number of our literary series, and many still remain,—so many, indeed, that we have been obliged to reduce our notices to the smallest possible dimensions, and to omit the memoirs of some who were remarkable in their time. Among these we may mention Lacy Ryan (born 1694, died 1760), author of the "Cobler's Opera" (1720), who, under the tuition of his friend Steele, first acquired fame as Marcus in the drama of Cato, and in London gained a reputation almost equal to that of Quin. Henry Mossop (born 1729, died 1773) who was ranked next to Garrick and Barry in popular esteem, but was ruined in his management of Smock

* A Memoir of Farquhar has already appeared at p. 722, vol. ii.

Alley Theatre by a mutually destructive opposition to Barry and Woodward. M'Namara Morgan, a member of the Irish bar (died 1762), who was author of the successful tragedy of "Philoclea," acted at Covent Garden Theatre. Charles Molloy, born in Dublin (died 1767), who was the author of "The Perplexed Couple" (1715), "The Coquet" (1718), and "The Half-pay Officer" (1720). "The Coquet" was revived by Coleman, under the title of "Wives in Plenty." Delane, whose first appearance on the stage was in 1728, and who became a favourite actor on the London boards, and was placed in rivalry to Quin. He died in 1760. We might easily add to this list of dramatic celebrities whom we are obliged to omit from our memoirs.

We have already remarked, that since the conquest, Ireland herself cannot be said to have possessed a national literature; and that the influences of her ancient literature upon native intellect, thenceforth labouring in a new field, properly belong to the province of those who would inquire into the history and progress of the new civilisation, and study the new habits of thought and growth of opinion, and the forms in which they have been gradually developed since that period. Assuming, however, that such influences, whatever may have been their distinctive effects, were favourable to a progress more rapid than could be expected from a race suddenly ushered from a state of barbarism into a state of forward civilisation, there were still some very obvious disadvantages with which Irish genius had to contend in the new arena, and which must be always borne in mind if we would form a just estimate of what it has achieved, or make a fair allowance for its shortcomings.

When Swift introduced Parnell to Lord Bolingbroke, he observed in his journal,—“It is pleasant to see one who hardly passed for anything in Ireland make his way here with a little forwarding.” How true a picture this presents of the condition and prospects of literary aspirants in Ireland, the personal history of many commemorated in our pages will amply attest. How many have we seen who, like the author of the “Hermit,” left their impress on their own and succeeding generations, and yet would have passed for almost nothing in Ireland. We have seen how it has been the invariable condition to literary success that the man of intellect should expatriate himself, and labour unbefriended—a stranger in a strange land—unless, indeed, he could secure “a little friendly forwarding;” and with all those great natural resources at home so favourable to its birth and growth, it was the hard lot of Irish genius to perish in obscurity, unless its beams could struggle forth to the world in some more favoured land. The orator could, perhaps, find at home a platform for himself, but the purely literary man had virtually no hope of a hearing except through the tender mercies of an English patron or an English publisher. Well might he exclaim with the starving authors of ancient Rome,—

“Et spes et ratio studiorum in Cæsare tantum,”
 cum desertis Aganippes
 Vallibus, esuriens migraret in atria Clio.

Such being the prospects of literature, it is easy to imagine the condition of art. Of what avail were grand conceptions of ideal beauty,

if there were no galleries to guide the painter's or the sculptor's taste—no schools to impart that mechanical skill essential to give their ideas form? Nor was there much encouragement in other respects, except what arose from the patronage of a resident nobility. This is now a thing of the past; and at the present moment, when one might expect to find some better fruits from the patriotic efforts of Dargan, Guinness, and other munificent patrons of art, it is painfully evident that there are as yet no adequate provisions for educating the taste and the hand of the native artist, and as yet no fair field or encouragement at home for native talent; and so, under the same hard conditions as heretofore, we must expect to find it struggling still to add fresh glories to English art. Can it, then, be a matter for surprise that such hard-won triumphs have been comparatively rare, and that painters and sculptors like Barry, Maclise, Mulready, Hogan, Foley, and in the sister art, men like Balfe, Wallace, Sullivan, and many others who will come under notice in our concluding series, do not appear in numbers more in proportion with the host renowned in other fields? But as it is, we have unmistakeable proofs of genius; and if it be true of England as of other lands, that her social and political progress, her arts, sciences, and literature, have received their impulse and direction from a comparatively few eminent individuals, Ireland doubtless can claim, even amongst that few, admission for many of her sons.

1. POETS AND DRAMATISTS.

1700—1875 A.D.

OLIVER GOLDSMITH* (born A.D. 1729—died A.D. 1774).—The family of Goldsmith is ancient and respectable, and is traced so far back as 1542 in Ireland, when John Goldsmith held the office of searcher in the port of Galway. A subsequent tradition states that a Spaniard, travelling in Ireland, married a descendant of this person, and that his children assumed their mother's name. They settled in and on the borders of the county Roscommon. One of these, the Rev. John Goldsmith, was one of the few who escaped from the massacre at the bridge of Shruel in 1641. He was the ancestor of the poet, whose father was the fourth in descent from him.

The Rev. Charles Goldsmith, father of the poet, was educated at Trinity College, Dublin, and entered into holy orders. He married, in 1718, Annie, daughter of the Rev. Oliver Jones, master of the

* In presenting a sketch of one of the most distinguished ornaments of English literature, which seems out of all proportion to the greatness of the subject, we had to choose between it and a full memoir ready to our hand, compiled from the biographies by Prior, Wills, Washington Irvine, Foster, and others. The choice we have made has been influenced solely by the consideration that an extended notice of Goldsmith would be a work of supererogation, and leave no space whatever for notices of many minor celebrities of whom little or nothing has been written, and whom it would be unpardonable wholly to ignore.

diocesan school of Elphin. Not being possessed of competent means, they accepted of a house at a place called Pallas, near Ballymahon, in the county Longford, from Mr Green, uncle to the lady. Here they lived for a period of twelve years, struggling with difficulties, and increasing their family.

On the 20th of November 1729, Oliver Goldsmith was born at Pallas; but two years after, on his father succeeding his uncle in the rectory of Kilkenny West, the family removed to Lissoy, "a respectable house and farm on the verge of a small village standing in his own parish, on the right of the road leading from Ballymahon to Athlone, and about midway between these towns." That the poet's recollection of this place suggested the principal local descriptions and characters in the *Deserted Village*, has all the proof of which the matter admits.

At six years of age he was committed to the village schoolmaster, Thomas Byrne. Under this person's care, he made no considerable progress. But the earlier indications of poetry began to appear. His sister's description of him at this period, is by Mr Prior stated thus: that his temper, "though peculiar, was kind and affectionate; his manner, for the most part, uncommonly serious and reserved; but when in gay humour, none more cheerful and agreeable." This description shows in the boy the same temper and manners familiarly known in the history of his London life.

A severe attack of small-pox, which left its marks upon his naturally plain face, and made his personal appearance unprepossessing, seems also to have had a deep influence on his mind. He became the subject of offensive ridicule, and for self-defence the weapons of retort were sharpened in painful meditation.

Upon his recovery he was placed at school first at Elphin, in Roscommon, then at Athlone, and subsequently at Edgeworthstown. From his schoolfellows many interesting recollections of him were afterwards collected: we can only say of these, that they all tended to confirm the sketch generally given of his youthful character.

We pass to his college history. He entered Trinity College as a sizar, in 1745, in his sixteenth year—a fact which, though it is to be added that he was last on the list of eight successful candidates, seems to offer proof of considerable attainment. It was the misfortune of Goldsmith, that he was entered under the tuition of Mr Wilder—a man known for the irregularity of his own conduct during the earlier stages of his college life, and for singular harshness and brutality after he became a fellow. By this man, his proud and sensitive pupil was treated with the most galling contempt, and had to endure insults which even a firmer and humbler spirit could not easily have borne. These affronts he retorted at times, and thus added to the animosity of his persecutor, and made for himself a powerful enemy, where he should have found a protecting friend; and if ever a friend and protector was essentially needed, it was by poor Goldsmith, whose mind appears to have been wholly destitute of all conducting sense, and who drifted at the random impulse of his passions.

The condition of a sizar in the university has been humanely and beneficially changed: it was then replete with humiliations; and these were the more felt by Goldsmith, as the pretensions of his family were

respectable. The income of his father was small, and rendered inadequate by improvidence—so that he could obtain but scanty supplies from home; and mortifying privations were superadded to exasperation and humiliations.

But this was not all. In Goldsmith's disposition, the imprudence for which his race have always been noted, seemed to attain the maximum point. His small means were squandered on the impulse of the moment that placed them within his reach.

He appears, nevertheless, to have been not entirely remiss in the pursuit of the classical portion of the college course, as he was one of the competitors for the scholarship; and though he did not succeed, he yet obtained an exhibition—then not worth more than thirty shillings a-year.

In 1747 his father died, and his means of support, always scanty, became still more so. The remittances from home were at an end, and he became dependent on the kindness of such of his relations as could spare an occasional contribution to his necessities. Amongst these was his kind-hearted uncle, the Rev. Thomas Contarine, who was at all times one of his most devoted and generous friends. As it was, he was often reduced to great straits, but between borrowing, pawning his books, and writing street ballads, he continued to struggle on. At one time we find him taking part in a town riot, which brought him a smart reproof from the college authorities. This had a good effect on him, and soon after he secured one of the minor prizes of his class. "This turn of success and sudden influx of wealth proved too much for the head of our poor student. He forthwith gave a supper and a dance in his chamber to a number of young persons of both sexes from the city, in direct violation of college rules. The unwonted sound of the fiddle reached the ears of the implacable Wilder. He rushed to the scene of the unhallowed festivity, inflicted corporal chastisement on the 'father of the feast,' and turned his astonished guests neck and heels out of doors."

From such a grievous indignity there was no refuge for the mortified pride of the unhappy sufferer but absence from the scene of his mortification. He came to the resolution of quitting college, and seeking his fortune in some foreign country. With this view, he sold his books and other disposable effects. Having thus obtained a small sum of money, he yielded to the temptation to spend it, and remained in town till it was reduced to a shilling. On this he starved for three days, and then sold his clothes, which did not sustain him long. Sobered by suffering, he then turned homeward, and was met and relieved by his brother Henry. This kind and affectionate brother, having clothed him, brought him back to college, where he remained for nearly two years longer, obtaining a premium in classics at the Christmas examination of 1748.

In February 1749 he graduated with his class, and quitted college immediately, glad to leave behind a scene of humiliation and disappointment. From the University, Goldsmith returned to his friends, and passed two years in idleness. He went from place to place, sojourning as a guest among his relations. For a while he gave assistance in the school of his brother Henry at Lissoy, but from the drudgery

of teaching he soon recoiled in disgust. It was now incumbent on him to select a profession, and the Church, as the most immediately connected with a college education, was thought of first. With this, however, his love of pleasure and amusements, not altogether of a most clerical character, interfered. At last, the urgency of his friends prevailed, and at the age of twenty-three he was presented for ordination to a bishop. "He was intended for the Church, and went to the Bishop of Elphin to be examined for holy orders, but appearing in a pair of scarlet breeches he was rejected."*

But other reasons are assigned for his rejection. His studies had not lain in theological literature, and besides, as his sister tells us, "for the clerical profession he had no liking." At all events, the bishop's decision did not break Goldsmith's heart, for we find him returning to rural sports and recreations with unabated ardour. Among his more respectable associates in the vicinity of Ballymahon was a college friend, Mr George Bryanton, at whose residence he was a frequent guest. But this life could not last very long. Neither the means of his relations could afford to maintain an idler, nor could a decent pride endure so total and helpless state of dependence. His good old uncle, Contarine, interfered once more, and obtained a tuition for him in the family of Mr Flinn; but this situation was lost in consequence of a quarrel with one of the family over a game of cards. On leaving his tuition, he possessed a horse and thirty pounds. With this sum he determined to seek his fortunes in America. Having proceeded to Cork, he sold his horse, and made his bargain with a captain about to sail, to whom he paid his freight and expenses. For three weeks the vessel was detained by unfavourable weather; and at last, when it became favourable, Goldsmith had absented himself, and gone on some party of pleasure, so that the ship departed without him. The rest of this adventure is characteristically told by himself, and strongly displays the reckless improvidence which was the cause of all his misfortunes.

It was next determined in the family council that Oliver should try the law, and his generous uncle again supplying the means, he set out for London with £50, which he lost at a gaming table in Dublin. Thus penniless, and reluctant to communicate his error and his loss, he remained in much embarrassment in Dublin. The circumstances were at last made known, and he was invited home. His uncle forgave him at once; and his mother, after some time. He then went to live with his brother Henry, and remained with him until some unpleasant difference between them occurred.

The next attempt for his advancement was, after two years, now made by the advice of the dean of Cloyne. The medical profession was to be tried; and it was arranged that he should go to study physic at Edinburgh.

He was enabled to proceed to Edinburgh by the united contributions of his relations, who promised their continued effort for his maintenance while on his studies. His love of natural history and his habits of curious observation were favourable to the project, and he set off with more than usual hopes of himself.

* Dr A. Streat's letter.

We must pass briefly over this interval, of which the recollections are far too indistinct for any purpose of so brief a memoir.

Arrived in Edinburgh, he soon became famous in social circles, which he enlivened by song and story. Two winters were devoted to hearing lectures, and the vacations were given to summer rambles in the country. Near the end of his second term, burdened with debts, chiefly incurred as a security for a fellow-student, he was relieved by two Irish students, Mr Sleigh and Mr Maclaine, both of whom afterwards were favourably known to the world.

He now determined to visit the Continent, with the double object of completing his medical studies and gratifying his taste for travelling. He accordingly made arrangements for his voyage to Leyden, then one of the first in repute as a school for physic.

Two days after they put to sea, they were forced, by rough weather, to gain the English coast, and landed at Newcastle-upon-Tyne. They proceeded to refresh themselves at an inn, and were engaged in the height of convivial merriment, when the whole party was surprised by a serjeant with his file of soldiers, and carried off to jail. They turned out to be Scotchmen who were sent over by the king of France for the purpose of a secret levy of men in Scotland. Goldsmith was detained for a fortnight; and there is reason to believe that he only extricated himself by the aid of his Edinburgh friends. As it occurred to him that such an adventure might interfere with his degree, he for some time endeavoured to cover the transaction with stories of an arrest for debt. This incident, though replete with inconvenience and vexation, was, nevertheless, the providential means of saving his life; for, in the meantime, the vessel had again put to sea, and was wrecked, with the loss of crew and cargo. He now once more obtained his passage; and, after nine days' sailing, was landed at Rotterdam, from which he made good his way to Leyden.

With what diligence Goldsmith's studies were prosecuted at Leyden we have no very certain means of judging. Whether from want of money or want of qualification, he took no degree. When he had been there about a year he came to the resolution of travelling, and in February 1755, he left Leyden "with a guinea in his pocket, one shirt to his back, and a flute in his hand." Of the incidents of his travels there is no satisfactory account. He kept no record, and general recollections only remain from the statements which he made either by letter or in conversation. On such authority it is mentioned that he travelled without money; that he made his way by his music, and by the hospitality of the peasantry. The general results of his observation, and, doubtless, much of the incident, is embodied in his poem, "The Traveller." At Paris he attended the chemical lectures of Rouelle, then in great reputation, and witnessed a brilliant concourse of the learned and gay of the French capital.

He made the acquaintance of literary celebrities of the time, especially Voltaire, by whom he was invited and entertained. From Paris he set out upon an excursion to Switzerland. On this occasion he remained for some time in Germany, of which he gives some curious accounts in his Essay on Polite Literature. It was during this tour that he conceived the idea of "The Traveller," of which the first rude sketch was trans-

mitted to his brother from Switzerland. Having remained for some time at Geneva, he went on to Italy; where having (we presume) better resources, he saw more, and looked with attentive and diligent curiosity into the general state of learning and manners. At Padua, where he remained some months, he took the degree of Bachelor of Medicine. While here, too, he received intelligence of the death of his benevolent uncle. After two years had been spent in these rambles, early in 1756 he landed at Dover, friendless and penniless. He made his way to London, and "in the middle of February he was wandering, without a friend or acquaintance, without the knowledge or comfort of one kind face, in the lonely, terrible London streets." About his first attempts to obtain the means of living there are numerous reports and traditions. His first ascertained effort was to turn his classical attainments to account. It is conjectured that he obtained a situation as usher in an obscure school in Yorkshire; but soon left it, and returned to London. He was next an assistant to a chemist of the name of Jacob, with whom he remained until, by the aid of an old fellow-student, Dr Sleigh, he was enabled to establish himself in an humble way as a physician, in Bankside, Southwark. It was about the same time that he became acquainted with Richardson, and was employed for a while as a reader in his printing office.

About the end of the year 1756, it was proposed to him to undertake, for a time, the superintendence of the school of Dr John Milner, at Peckham in Surrey, during the illness of this gentleman. He consented; and continued there for a period not precisely ascertained.

At the table of Dr Milner he became acquainted with Dr Griffiths, at the time a bookseller in the Row, and the projector of the Monthly Review. The result was an engagement, by the terms of which he was to live for a year with the bookseller, at a regular salary. This compact was, by mutual consent, dissolved in five months. Goldsmith found the drudgery more severe than he had anticipated, having been compelled to scribble daily from nine till two, and often the whole day. When he left Mr Griffiths, he "made a shift to live," by joining the literary with the medical profession. As a physician, he had no chance; but, as a writer, he could not fail to make his way: and, though his productions were but hasty and little considered efforts for daily subsistence, he was rapidly rising into notice.

During this interval he lived near Salisbury Square, Fleet Street; but his chief resort was the Temple Exchange Coffee-house, where, as was usual among the literary men of the day, he met his acquaintances, and sought the relaxation of his idle hours.

About this period he obtained an appointment as physician to a factory on the coast of Coromandel, and presented himself at an examination in Surgeon's Hall, where, to his great mortification, though happily for the world, he was rejected. In the meantime he had been preparing for publication his "Essay on the Polite Literature of Europe." While this work was on the eve of publication, Goldsmith had, by his excessive improvidence, placed himself in a position of extreme pecuniary embarrassment, and he drew on the purse and credit of Griffiths more largely than he could repay. This affair ended in a total alienation between them—Griffiths' advances being repaid by a

Life of Voltaire, hastily written for the purpose. A version of the *Henriade* followed, and was published in the *Monthly Review*. His next literary undertaking was "The Bee," a weekly periodical, which possessed excellence of no ordinary character, but failed to command support.

In 1760, and the following year, his writings are shown to have been obtaining popularity. A connection with Mr Newbery brought him into a succession of engagements both profitable and creditable; and the success of his *Essay* had introduced him to the literary world. For the next following years, the same series of engagements proceeded without material interruption, and with increasing reputation; though, from the letters which he wrote to Mr Newbery (to be seen in Mr Prior's memoir), it is plain that he was very inadequately paid. He was also employed by Smollett, in the *British Magazine*.

His acquaintance with Dr Johnson originated in mutual respect and high estimation, before any personal acquaintance. An invitation from Dr Goldsmith first introduced them to each other. Every one who has read Boswell's *Life of Johnson* is aware how intimate their intercourse continued, until ended by Goldsmith's death.

It is hardly necessary to observe that Boswell failed to do justice to the character of Goldsmith. Fortunately for the latter, his memory has been cared for by more just and loving hands.

Other great names were soon enrolled in the list of his friends—Percy, Reynolds, Hogarth, Garrick, and Burke. "The Noctes Ambrosianæ" of the Literary Club were now partaken of by Goldsmith, and he found himself the associate of men whom heretofore he had long worshipped at a distance.

About the period at which we must now suppose ourselves arrived in Goldsmith's life, his health began to be shaken by the gloomy labours which brought so little remuneration. However animated in society, he had been taught, by long communion with adversity, to reflect intensely when alone. He became subject to attacks of illness; and a "painful disease" is said to have been the effect of continual drudgery at his desk. His circumstances were, however, in other respects improved; and he had recourse to occasional excursions to different places of public resort, of which, we are told that his favourites were Bath and Tunbridge. From the same cause, he removed to Islington in the close of 1762, where he boarded with a Mrs Fleming. Mr Newbery, his great publisher, resided in this neighbourhood, which was an additional inducement, as this gentleman was always ready to advance such sums as his expenses required. Here he continued till 1764. He was evidently treated with great respect and kindness by his hostess, who was accustomed to make no charge for dinners given to his visitors.

In December 1764 (by Mr Prior's correction of the date), "The Traveller" was published. Its success, though not equal to the expectation of his friends, or to the transcendent merit of the piece, was very great, and decisive as to the literary station of the author.

Among the wits its success was decided and immediate, but some time elapsed before it became a favourite with the public at large. Johnson pronounced it "a poem to which it would not be easy to find

anything equal since the days of Pope." Three months after its publication a second edition appeared; the third and fourth soon followed, and the ninth appeared in the year of the author's death.

In 1765 a number of his contributions to periodicals were published, under the title of *Essays* by Mr Goldsmith. It was at this period, also, that he wrote the beautiful ballad of Edwin and Angelina, "without informing any of us at the Club," writes Sir John Hawkins, "he wrote and addressed to the Countess, afterwards Duchess of Northumberland, one of the first poems of the lyric kind that our language has to boast of."

Towards the close of this year he engaged with Newbery for a work which was not published till 1776, entitled "*A Survey of Experimental Philosophy considered in its Present State of Improvement.*"

But the "*Vicar of Wakefield*" now appearing, made a more effective, because a wider and more popular, impression than often happened before his time, even to works of sterling power. Contrary to the then established precedent for works of the same class, it enlisted the sympathies on the side of honour, virtue, and religion, instead of libertinism and vice; and produced as much effect in opposition to the worst tendencies of human nature as Fielding and Smollett had produced by their aid. It has, indeed (unlike those glittering fabrications of corruption), an advantage rare to moral fictions, the well-sustained interest of romance, and may be recommended as a medicine more palatable than luxury. The consequence was an admission into every circle, a translation into every language, and a permanent popularity in every civilised country.

During this interval Goldsmith was a resident in the Temple, which, says Prior, was "a favourite abode then, as it appears, of several men of letters." Here having, on the appearance of more promising circumstances, taken more expensive apartments, on which he laid out a sum of four hundred pounds, he enlarged his entire style of living, and laid, it is thought, the foundation of those embarrassments which embittered his latter years, and perhaps aided the work of disease by lowering his constitutional health.

We have next to relate the main incidents of his success in another department of fiction. We omit, in consideration of our limits, the interesting train of circumstances previous to the appearance of "*The Good-Natured Man.*" It was first offered to Garrick, who evidently failed to discern its merit, or was more probably actuated by an invidious disposition against Goldsmith—an inference to which we are strongly inclined, from the consideration of all circumstances. The amiable simplicity of the author expected justice and friendship, but his piece was kept in silence, until his temper was irritated by a delay which he must have felt to be disrespectful. He withdrew it by a very polite note, to which an answer equally courteous was returned. It was then given to Covent-Garden; and, after some short delays, was acted in January 1768. Johnson furnished the prologue for the occasion. The reception of this comedy was far from equivalent to its real merits. It received the high preference of Burke and Johnson. And generally, though the play-going multitude seem to have given it but a qualified approbation, the critics were on his side. The success of the

play of "False Delicacy," in Drury-lane, was contemporaneous with that of Goldsmith's; and the coincidences of time, plot, sale, the country of the authors (both Irishmen), led to comparisons; and an irritating sense of rivalry soon began to prevail between them.

The period of his life at which we are now arrived demands little prolonged detail, in a memoir which pretends to be little more than a brief and summary sketch. The struggles with poverty, prolonged by imprudence, but in a considerable degree abated by transcendent genius, still in some measure accompanied him. Compelled to maintain himself by the journey-work of the trade, he could rarely command those intervals of leisure from which any great result, commensurate with his powers, might be fairly expected. His varied engagements with the booksellers, demand here no special detail. He was now engaged on that well-known work, his "Animated Nature;" remarkable for the attraction which his simple elegance of style has given to subjects, which the learning, extended research, and increased accuracy of later times and far more informed writers, have not rendered so popular as they deserve to be. He was also engaged on an abridgment of his History of England, perhaps the most deservedly popular book that ever was written.

The labour of these avocations was pleasantly relieved by an extensive intercourse with the best and most attractive society of the age. A visit to France, with some ladies of the name of Horneck, occurred in the summer of 1771. This excursion has been productive of at least one letter of exceeding interest, which is printed in his life by Prior. Some time after his return we find him lodging at the house of a country farmer, and occupied in the composition of his comedy, "She Stoops to Conquer." "Every soul," he writes, "is a-visiting about and merry but myself; and that is hard too, as I have been trying these three months to do something to make people laugh. Thus have I been strolling about the hedges, studying jests with a most tragical countenance." This retreat was "near the six-mile stone on the Edgware Road; and he finished several of the various compilations in which he was engaged at the same period."

In 1773 "She Stoops to Conquer" was brought out, and met with unequivocal success. Only twelve nights remained free for its representation; on these it was received with all the strongest proofs of public favour. Goldsmith received between three and four hundred pounds on the three nights allotted for the author.

In the meantime literary projects were not wanting to keep his pen employed, or to excite his active industry to renewed effort. Among these, a favourite one, was the plan of a Dictionary of Arts and Sciences, which, it may be regretted, was not carried into execution, as it was designed to contain contributions from Johnson, Burke, Reynolds, Burney, and Garrick, on the several topics with which they were each most conversant. This, whatever may have been its intrinsic value, would have been inestimable as an object of personal and historic interest. But the time, expense, and the habits of the projector's own life and character, offered difficulties formidable in the eye of commercial prudence; and the splendid plan fell to the ground. A Grecian history, on the plan of his other works of the same description, was in the same

year completed and sold to the booksellers. For this he received £250.

Notwithstanding the success of his pen, Goldsmith's embarrassments were accumulating. He was utterly destitute of prudence; credulously good-natured and compassionate, and consequently the dupe of every knave, and the prey of his own servants. His spirits gave way before the prospect of distresses of which the recollection of his own experience could present the most formidable shadows.

It was during this season of distress that "Retaliation," the most felicitous specimen of the class to which it is to be referred, was written. It had become usual for most of the principal men of letters to dine together from time to time at St James's Coffee-house. On some one of these occasions, a question arose as to how Goldsmith might be mentioned by posterity. The conversation suggested to some one the notion of an epitaph; and for some time several of those present indulged their wit in specimens of this species of composition, for which Goldsmith was selected as the butt. Such is, with the highest reason, thought to have been the origin of Goldsmith's poem. The poem, with all its singular merit, was left unfinished. As the spring advanced, his health and spirits continued to decline; while he endeavoured to sustain his spirits by dissipation, and indulged to extravagance in the expenses of pleasure and a profuse hospitality. Having retreated to the country, he was compelled by a painful disease to return to town, where his complaint gave way to medical treatment; but it left behind exhaustion on a frame already debilitated, and a nervous fever soon set in. His death was the result. It has been ascribed to the rash use of James's powders, taken in defiance of his medical attendant. His sufferings continued for a week, and it appears that mental distress was a chief cause of the fatal termination. He breathed his last on the 3rd of April 1774, at midnight, in his forty-fifth year. He was deeply lamented by the best and ablest men of his day—Burke, Johnson, and Reynolds; men who were capable of knowing what he was, and who felt what he could be, and might have become, had his life been prolonged and circumstances been favourable.

It was at first designed that he should have a public funeral; but the embarrassment of his affairs altered the intention. It was estimated that his debts amounted to nearly £2,000.

He was privately interred in the burial-ground of the Temple Church. His monument is in Westminster Abbey, bearing the celebrated epitaph by Johnson.

In attentively perusing the chief writings of Goldsmith, it will be observed that, so far as they display views of life and of human character, much is derived from the experience of his own mind—from his own virtues and his own errors—and that when the vices of the basest and most heartless kind are to be delineated, that he displays no proof of a thorough and internal acquaintance with the darker and colder corruptions of the human heart. He can with his usual power describe the *actions* of bad men, and their *results*; but he has none of that sympathy by means of which the *inward workings* of wickedness are caught for delineation.

With regard to the poetry of Goldsmith, the character of both the

genius and its produce is the same—intense simplicity and singleness. The whole of these thoroughly original compositions manifest, with uncommon force, the mind itself identified with the language; and this is their peculiar and characteristic excellence, and the secret of their power. Goldsmith felt and thought in verse, and thus expressed the pure native suggestions as they rose. It is thus that, however he may have corrected and adorned, he had first secured that which no skill can give—the pure expression which alone can awaken the sympathy of the heart. This is the real charm of his verse, and it is also the true reason why no one can be a poet but by nature.

To sum the whole of these reflections, Goldsmith was, in a peculiar and eminent sense, the *opposite* of all that is understood by “a man of the world.” He was a poet, a philosopher, a dreamer, a reasoner, and a curious contemplator—all that could be compounded from intellect and sensibility: but as singularly deficient in the little arts and knowing qualities which govern all the smaller commerce of the world, and the petty craft they generate.

His poetry has found its way to every heart, from the Irish cabin to the mansion of refinement and luxury, for there is an echo to nature through the entire compass of humanity. It can be understood by all, and convey the same tenderness, purity, and harmony to every ear. Poetry may be overlaid by glittering art, disguised by fantastic philosophy, and degraded by imitations and fabrications—by triteness, nonsense, and eccentricity; and, in the effort to exalt the spurious texture of the trade of the hour, be huddled into neglect amid the confusion of tongues in the Babel of modern literature: but all this must soon pass away, because there is no substantial, permanent principle to support it. One flimsy fabrication will be outshone by others, and the equally shallow fallacies of rationalism and transcendentalism must be cancelled by new follies, if not by natural wisdom: truth and nature will never want a place where there is sound sense, nor, it is to be hoped, fail to bring back the public taste to the more true and standard rules of judgment, in which the “Deserted Village” and “The Traveller” must assert their claim to admiration.

PHILIP FRANCIS (born A.D. 1719—died A.D. 1773), a poet and dramatic writer, was the son of the Rev. John Francis, D.D., Rector of St Mary's, Dublin, and afterwards Dean of Lismore. He was born in Dublin in the early part of the last century, and educated in Trinity College, Dublin; graduating in 1728. After taking orders he went to England about 1750, and settled at Esher, Surrey, where he set up an academy, and for some time had Gibbon under his care. His son, Sir Philip, also received his early education under him. The “Letters of Junius” were at one time attributed to him, as well as to his son. By the influence of Lord Holland, Dr Francis obtained the Chaplaincy of Chelsea, and the Rectory of Barrow, Suffolk. He died 5th March 1773. His name is now best remembered as the author of a poetical translation of Horace, on which Johnson remarked—“The lyrical part of Horace never can be properly translated; so much of the excellence is in the numbers and the expression. Francis has done it the best. I'll take his, five out of six, against them all.”

His next work was a translation of Demosthenes, which was not so successful as his translation of Horace, though well executed and favourably received. As a dramatic writer Dr Francis was not so distinguished, his two tragedies, *Eugenia* and *Constantine*, being both coldly received. The former is said to be little more than a free translation of a French tragedy by Gracigni, called *Cénie*. Frequent notices of Dr Francis occur in Chesterfield's *Letters and Miscellanies*, as well as in Boswell's *Johnson*, and he was satirised by Churchill in his "Author."

HUGH KELLY (born A.D. 1739—died A.D. 1777), was born in Killarney in the year 1739. He was the son of a gentleman of good family but reduced fortune, and after receiving a fair school education he was apprenticed to a staymaker in Dublin. On the expiration of his time he settled in London in 1760. Finding it very difficult to get employment he was reduced to the utmost distress. In this forlorn state his natural wit and vivacity never deserted him. Cheerful and humorous at all times, he soon attracted the notice of a "goodly company" that used to frequent a tavern in Russel Street, Covent Garden. Amongst them was an attorney of high reputation, and Kelly, like his countryman Sheridan, seems to have had powers "to soften the heart of an attorney." He gladly accepted a situation as a copying clerk in this gentleman's office, and continued at this ungenial work for some time, until an accidental acquaintance with a bookseller opened a more promising field for his labours.

In 1762 he edited the "Lady's Museum," and subsequently the "Court Magazine," and other periodical publications. For several years after this period he continued writing upon a variety of subjects, and produced several political pamphlets. About the year 1767 he published a poem entitled "Thespis," in imitation of Churchill's "Rosciad," which gave great offence; but the great satirical powers displayed attracted the notice of Garrick, who, in the next year caused Kelly's first play, "False Delicacy," to be acted at Drury Lane. It was received with great applause, and from this time he continued to write for the stage with profit and success. His comedy a, "Word to the Wise," was badly received, owing to a report then current that he was writing to order under Government pay. It was performed soon after his death for the benefit of his family, with a prologue by Dr Johnson. His other works were "Clementina," a tragedy, and "Prince of Agra," a tragedy, and the "School for Wives," a comedy, performed, under the name of Mr Justice Addington, at Covent Garden, in 1774. By this manœuvre he baffled the critics and regained his reputation.

Amid all these dramatic engagements, he found time for the study of the law, and was called to the bar by the Benchers of the Middle Temple in 1774. After this period he produced the farce of "A Romance of an Hour," borrowed from Marmontel. This was followed by the comedy of "The Man of Reason," which was not as successful as any of his former productions. His prospects at the bar were said to have been very promising; but owing to his sedentary life his health broke down, and he was cut off prematurely by an abscess in the side after a few days' illness. He died on 3rd February 1777, at his house in Gough

Square, in the thirty-eighth year of his age. A collective edition of his works, with his life, was published in London in 1778.

WILLIAM HAVARD (born A.D. 1710—died A.D. 1778), was born in Dublin in the year 1710. He was the son of a vintner in that city, and took his diploma as a surgeon; but having an early inclination for the stage, he went to London, where he was engaged first in Goodman's Fields, and afterwards in the Theatre Royal. As an actor he was held in very high estimation, and as an author he was no less distinguished. Good sense was his chief characteristic both on the stage and in the study. In his private character he was amiable, and generally esteemed. He continued on the stage till the year 1769; when finding the infirmities of age increasing, he formally took leave in an epilogue written by himself, and delivered after the play of "Zara," in which Garrick acted for his benefit. He died on the 20th February 1778, and was buried in Covent Garden Church-yard. His epitaph was written by Garrick, as "A Tribute to the Memory of a Character he long knew and respected."

Fielding held a high opinion of Havard's merits as an actor, and wrote of him—"Except Mr Garrick, I do not know that he hath any superior in tragedy at that house" (Covent Garden).

He wrote four plays—"Scanderberg," 1733; "King Charles the First," 1737; "Regulus," 1744; "The Elopement," 1763. All, particularly one, were successful.

KANE O'HARA (born A.D. 1743—died A.D. 1782), was a cadet of good family. He had considerable musical taste and a happy talent of adapting verses to old airs. In the later part of his life he was afflicted with the loss of sight, and employed an amanuensis, whom he had constantly near him, as he was fond of making alterations in his theatrical pieces, which are all burlettas or ballad operas. His first production was "Midas," acted at Covent Garden in 1764, and extremely well received. His other works are—"The Golden Pippin," 1773; "The Two Misers," 1775; "April Day," 1777; and an altered version of Fielding's "Tom Thumb," 1780. He died June 17, 1782.

HENRY BROOKE (born A.D. 1706—died A.D. 1783), the son of a clergyman, was born at Rantavan, in the county Cavan, in 1706. He received his early education under Dr Sheridan, and next entered Trinity College, Dublin, which he left at an early age without taking his degree. While keeping his legal terms in London he formed an acquaintance with Pope and Swift and other celebrities. He was afterwards admitted to the Irish bar, but never regularly followed his profession. Being appointed guardian to his cousin, he married his youthful ward when she was no more than fourteen years of age. In 1732 he published in London a philosophical poem, entitled "Universal Beauty," in which he was supposed to have been assisted by Pope. His next work was a spirited translation of the first three books of Tasso, published in 1737, which was soon followed by his tragedy of "Gustavus Vasa," which was considered the best of all his dramatic

works. Its performance was prohibited for political reasons. This disappointment, however, was compensated by a rapid sale of the play; and the public, by an unexampled liberality of subscription, repaid in a tenfold degree the highest expectations of the author. Soon afterwards he returned to Ireland, where he received the appointment of barrack-master from his Excellency Lord Chesterfield. But the duties of his appointment did not interfere with his literary performances, and he wrote several poems and plays of great merit. He also contributed four fables to the collection published by Moore, under the title of "Fables for the Female Sex." In 1749 his tragedy, "The Earl of Essex," was performed at Dublin with great success. As a political writer, too, he was no less distinguished, and his "Farmer's Letters"—on the plan of his friend Swift's "Draper Letters"—especially attracted public attention. In 1762 he published "The Trial of the Roman Catholics," which was intended as a plea for the repeal of the penal laws. His next works were two novels, "The Fool of Quality," and "Juliet Grenville," which, in spite of many merits, excited much unfavourable criticism. In 1772 he published his poem "Redemption." He died 10th October 1783. His works, with the addition of some pieces collected by his daughter, were reprinted in Dublin in 1792. Notices of Brooke will be found in Johnson's and Chalmers' "English Poets;" Chalmers' "Biographical Dictionary;" and "Brookiana, or Anecdotes of Henry Brooke," London, 1804. The latter portion of his life has been thus described:—"The political ingratitude of the times, and the violence of party spirit, as well as the influence of a beloved wife, who was attached to the peaceful scenes of privacy, were probably the causes of this determination to lead a secluded life. In his retirement Brooke courted the muses, and though he found Garrick unwilling to support his merit by a representation on the London stage, yet he met with some success in Dublin. But the generosity of his heart was too great for a limited income; he was profuse in his acts of friendship and humanity, and he was at last obliged to sell his favourite residence. The declining health of his wife, too, tended to lessen his comforts, and the death of that amiable woman, after a union of nearly fifty years of uninterrupted domestic harmony, put an end to his enjoyments. From the severity of this blow his constitution could never recover; he sunk into a state of imbecility, and though nature sometimes rallied, the powers of his mind never regained their wonted brilliancy. He, however, beguiled his hours of affliction and melancholy by the sweets of literature, and while at lucid intervals he wrote those unequal works, which are occasionally tinged with mysticism—"The Fool of Quality," and "Juliet Grenville"—he thus gained fresh opportunities of displaying the excellence of his moral character, and the warmth of his philanthropy."

His daughter, CHARLOTTE, was early attracted to the study of the Irish language, in which she attained great proficiency. She is best known in the literary world as the author of "Reliques of Irish Poetry," consisting of heroic poems, odes, elegies, and songs, translated into English verse, with notes explanatory and historical; the originals are given in the Irish character. Her chief works were—"Reliques of Irish Poetry," translated into English verse, with notes, and "An Irish Tale"

(Dublin, 1789); "Dialogue between a Lady and her Pupils, describing a journey through England and Wales;" "Natural History," &c. (1796); "Emma, or the Foundling of the Wood, a Novel," 1803. A second edition of her "Reliques of Irish Poetry" appeared in 1816, in two volumes, with a memoir of Miss Brooke by Aaron Crossley Seymour. She also brought out an edition of her father's works, with a memoir of himself. Her life, which is said to have been an uneventful one, was passed in Ireland, where she died 29th March 1793.

FRANCIS GENTLEMAN (born A.D. 1728—died A.D. 1784), a soldier, actor, and author, was born in York Street, Dublin, on the 23rd of Oct. 1728. He received his early education in that city. At the age of fifteen he obtained a commission in the regiment of which his father was major; but making an exchange to a newly raised company, he left the service on his regiment being reduced, at the conclusion of the war in 1748. On this event he indulged his inclination for the stage, and made his first appearance at Dublin, in the character of Aboan in the play of Oroonoko. Notwithstanding an insignificant figure and great timidity, he seems to have succeeded in his early efforts. About this time he went to London, in the hope of establishing his title to some property of a deceased relative, and, having spent his own small means in a vain attempt, he was obliged to return to the stage. We find him next engaged at the theatre in Bath, where he remained for some time. He next appeared in Edinburgh, and soon after in Manchester and Liverpool. Growing tired of this kind of life, he settled at Malton, near York, where he married, having expectations of some provision through the interest of the Marquis of Granby, in which he was disappointed by the death of his patron. In 1770 he was engaged by Foote at the Haymarket, where he played for three seasons. He then returned to Dublin, where he remained till his death, which took place 21st Dec. 1784, in George's Lane. For the last seven years of his life he struggled under sickness and extreme want. The following are some of his numerous works:—*Sejanus*, 1751; *Oroonoko* (altered), 1760; *The Stratford Jubilee*; *The Sultan, or Love and Fame*, 1770; *The Tobaccoist*, 1771; *Cupid's Revenge*, 1772; *The Pantheonites*, 1773; *The Modish Wife*. He was also the author of the following pieces, none of which have been published:—*Osman*, 1751; *Zaphira*, 1754; *Richard II.*, 1754; *The Mentalist*, 1759; *The Fairy Court*, 1760; *The Coxcombs*, 1771; *Orpheus and Euridice*, 1783. He was also author of the *Dramatic Censor*, in 2 vols., 1770, and had the discredit of producing an edition of Shakespeare which has been pronounced the "worst that ever appeared." He also wrote "*Royal Fables*"—poetical productions of very considerable merit—and "*Characters, an Epistle*," London, 1766.

THOMAS SHERIDAN (born A.D. 1721—died A.D. 1788) was a native of Quilca, in the county Cavan. His father, the Rev. Thomas Sheridan, was rector of Dunboyne, and chaplain to the Lord Lieutenant. Lord Cork characterises him as "ill-starred, good-natured, and improvident, . . . a punster, a quibbler, a fiddler, and a wit. Not a day passed

without a rebus, an anagram, or a madrigal. His pen and his fiddlestick were in continual motion, and yet to no little purpose." He was a friend of Swift, and through his influence he received a living in the south of Ireland, which he exchanged for the rectory of Dunboyne. He lost his chaplaincy to the Castle by choosing for his text on the anniversary of the king's birthday, "Sufficient for the day is the evil thereof." He subsequently took the free school of Cavan, sold it shortly after for £400, and died in sickness and destitution. He was an excellent classical scholar, and wrote several translations of merit. Many of his letters will be found in Swift's *Miscellanies*. His son Thomas, the subject of this notice, having received the early part of his education at home, was sent at an early age to Westminster school, where by pure merit he was elected a king's scholar. Not having means to follow up this success he returned to Dublin, and entered Trinity College as a sizar. He obtained, amongst other distinctions in his undergraduate course, a scholarship in 1738. Having graduated A.B. in 1739, he purposed reading for a fellowship. But he abandoned this idea, and several other schemes in their turn, finally fixing his choice on the stage. He made his first appearance in Smock Alley in January 1743, in the character of Richard III. In 1744 he played at Covent Garden, and in 1745 with Garrick at Drury Lane, and subsequently became manager of the Theatre Royal, Dublin. For eight years he filled this trying post, with credit and profit to himself; till at length in the summer of 1754 he unfortunately revived Miller's tragedy of Mahomet, which had the effect of rousing a perfect storm of political rancour, in which Sheridan eventually became the object of the popular fury. On his refusing to make the apology demanded of him on a particular night, a storming party attacked the stage, cut the scenery to pieces with their swords, tore up the benches and boxes, and completely sacked the theatre, concluding with a vow of vengeance on the offending manager.

Sheridan now thought it prudent to retreat, and accordingly went to England for shelter. In 1756 he ventured back, and, having made a public apology, he was once more received with the highest favour. But another misfortune was in store for him, in the shape of an opposition theatre. His theatrical sovereignty, which had been thus disturbed by an insurrection at home, was yet to undergo a second shock, from an affair, if possible, more fatal, being no less than "an invasion from abroad. Two mighty potentates from England, Mr Barry and Mr Woodward, having sounded the feelings of the people of Dublin, with whom the former, exclusive of his acknowledged theatrical merit, had great interest, as being their countryman, and finding that a second theatre in that city would be likely to meet with encouragement, immediately raised a large subscription among the nobility and gentry, set artificers to work, erected a new playhouse in Crow Street during the summer season, and having engaged a company selected from the two theatres of London, they were ready for opening by the beginning of the ensuing winter. And now, at a time when Mr Sheridan needed the greatest increase of theatrical strength, he found himself deserted by some of his principal performers, who had engaged themselves at the new house; and, as if fate were determined to oppose him, some

valuable auxiliaries whom he had engaged from England, among whom were Mr Theophilus Cibber and Mr Maddox, lost their lives in the attempt to come to Ireland, being driven by a storm and cast away on the coast of Scotland."* This proved a finishing stroke to the ruin so long impending over him, and he was compelled to throw up the whole concern, and seek some other means of providing for himself and family.

The great passion of his life from youth up was oratory, and the exhibition of its supposed advantages to public audiences. Accordingly in the year 1757, he published a plan for establishing an academy for the benefit of the youth of Ireland, and as oratory was to be the principal element in this design, he delivered two or three public lectures on the subject, which gave the highest proofs of the abilities of the proposer, if not of the soundness of his theory. The public were convinced; Sheridan's plan was put into execution; but, strange to say, the talented and ingenious author was excluded from a share in its conduct.

He then went to England, where he composed an excellent course of lectures on elocution and oratory, which he publicly read in the theatres of the Universities of Oxford and Cambridge, very considerably to his emolument, and still more so to his reputation. Thence he went to London, where for several years his time was divided between his old avocation and public readings and lectures. His last appearance on the stage was in 1776. On the retirement of Garrick, the purchasers of the share in Drury Lane (of whom his son, R. B. Sheridan, was one) made him manager of the theatre, and this post he retained for three years, after which he returned to his lectures and his books. On the accession of George III. he was honoured with a pension, which disgusted his fellow-pensioner Dr Johnson, and elicited an ungenerous and unjust exclamation, which Sheridan successfully resented. He died at Margate, August 14, 1788. His dramatic works were—"Captain O'Blunder," farce, 1754; "Coriolanus," tragedy, 1755; "Royal Subject," altered from Beaumont and Fletcher; and "Romeo and Juliet," altered from Shakespeare. As an actor, if he did not take a place in the very first rank, he deserved something above the second grade. By his finished oratorical execution he more than made up for defects in voice and person. As a scholar his merits were acknowledged by all who judged him fairly. Of his numerous literary performances we can only notice a few:—British Education; Address on the Stage; Difficulties of English; General Dictionary of the English Language, with a Rhetorical Grammar prefixed. This work is noticed in the Preface to Webster's Dictionary, and it is considered at the present time as possessing more phonetic than philological value. Besides numerous lectures and treatises on oratory, he wrote on the reading of the Church Liturgy. Notices of Sheridan will be found in Geneste's "History of the Stage," "Hitchcock's Irish Stage," and "Chalmers' Biographical Dictionary."

He married Miss Frances Chamberlayne, daughter of Doctor Philip Chamberlayne, an Irish Church dignitary, who had the reputation of being a great wit. He strictly forbade his daughters' learning to write,

* Biog. Dramat.

as he considered it an accomplishment which only led to "the multiplication of love-letters." It is not stated whether this prohibition was a sly piece of the doctor's wit, or seriously intended; the result, however, was that his daughter Frances acquired not only that secret, but actually penetrated into classical regions,—learning Latin and Greek. After employing her pen first on a romance—"Eugenia and Adelaide"—in two volumes; next in two sermons, she produced a pamphlet in defence of Sheridan, then in the midst of his theatrical troubles in Dublin, and in this way first attracted her future husband. Her grand-daughter, Mrs Lefanu, has given memoirs of the life and writings of Mrs Frances Sheridan. She has been already noticed in our memoir of her son, R. B. Sheridan. Besides her well-known novel, "Sidney Biddulph, The History of Nourjahad" (afterwards dramatised) this accomplished lady wrote several successful plays. Her comedy, "The Discovery," was considered by Garrick, who played the principal part in it, as one of the best plays he had ever read. She also wrote a comedy called "The Dupe," and another play never acted or published, called "The Trip to Bath." We also find in Dyce's specimens of British Poetesses, some verses of high merit composed by this lady. The memoirs of her life and writings, by Mrs Lefanu, were published in Dublin in 1824.

CHARLES MACKLIN (born A.D. 1690—died A.D. 1797).—For the life of Macklin the materials are abundant, and the interest of these is also very great. His memoir would comprise the history of the stage for the more considerable part of the last century. The following summary is all we can afford space for.

Charles Maclaughlin was born in 1690, in the county Westmeath. He was respectably educated, and having a strong propensity to the stage, changed his name to Macklin. He spent some years among different strolling companies, and about 1725 went to London, and was engaged in Lincoln's-Inn-Fields theatre. In 1735 he had the misfortune to kill a brother actor by an unlucky blow given in the heat of a dispute; for this he was tried and found guilty of manslaughter. In 1741 his performance of Shylock fixed his character as an actor. For this part, his naturally harsh and sinister cast of features gave him great advantages. From this time he was mostly sure of obtaining engagements at the principal theatres on the most liberal terms, though the caprice of his temper very frequently involved him in difficulties which much neutralised his successes. To the talents of a first-rate actor he added those of a dramatic writer of very considerable merit, and produced several pieces, which, however they might fail to stand the test of criticism, were proofs of very great natural powers.

In 1748 he was, with his wife, engaged by Sheridan for the Dublin stage, at a salary of £800 a-year, for two years. His extreme captiousness soon brought this engagement to a premature conclusion. He engaged next at Covent Garden, and played Mercutio during the winter with a success which has perplexed criticism to account for, as it was little suited to his appearance or presumed capabilities.

In 1754 he took formal leave of the stage, being then in his sixty-fourth year, though still in the full possession of his powers. This step

was occasioned by a speculation which was no less than the scheme of a coffee-house and tavern in the piazza of Covent-Garden, where eating and debating were to be conducted on the most scientific principles. Macklin, as might be expected, made himself ridiculous, and exposed himself to the terrible wagery of Foote, who seized every occasion to draw him into farcical colloquies, in which Macklin was his easy dupe. Meanwhile, an improvident scale of expense, insufficient attention to economy, and the dishonesty of the servants to whom he trusted, soon reduced him to ruin, and in 1755 he was declared bankrupt.

He next joined Barry and Woodward in a new theatre in Dublin, which they built in Crow Street, in 1757. This partnership lasted but a short time, during which his wife, an actress of some merit, died. He returned to England, obtained a lucrative engagement at Drury Lane, and brought out the farce of "*Love à la Mode*," the success of which brought him both money and reputation.

In 1774, some discontent with his acting, and some with his conduct, arose, and was fomented into very considerable violence, which, after lasting for some time, ended in his dismissal from the company. He went to law, and obtained considerable damages, which he relinquished, simply requiring his law expenses, and £200 worth of tickets to be taken for his daughter's and his own benefit, with £100 similarly laid out for the benefit of the theatre, on his reinstatement in the company.

He was at this time in his eighty-fifth year, and still from time to time appearing on the stage both in Dublin and London. But on two occasions he was suddenly deserted by his memory in the act of performance, and in consequence gave up the stage soon after. His last appearance was in 1789, on the Dublin boards, in the character of Shylock; his memory failed in the middle of the play, and his part was taken by another. He was then, if his birth be rightly dated, in his hundredth year. He lived, nevertheless, for seven years longer, and died July 11, 1797, at the great age of one hundred and seven, and was buried in the chancel of St Paul's, Covent Garden.

There are ten dramatic pieces ascribed to him, but two only have kept possession of the stage—"Love à la Mode," a farce, and the "*Man of the World*," a comedy. His memoirs, by J. T. Kirkman, were published in 2 vols., London 1799.

THOMAS DERMODY (born A.D. 1775—died A.D. 1802).—Dermody's father was a schoolmaster, first at Ennis (where his son was born in 1775) and afterwards in Galway. In his school, Thomas, the subject of this memoir, received his education. Before he had attained his tenth year he displayed poetic powers of no mean order. There is also reason to believe that the same precocity showed itself in every part of his conduct and disposition. His father, a man of talent and learning, was addicted to drunkenness; and the consequence was a disorderly home and a vicious example. The son, without religion, prudence, or virtue, thoroughly ignorant of life, and inflated by imagination, vulgar flattery, and vicious reading, was, while yet a boy, inflamed with a strong inclination to leave his home and follow the fortunes of an adventurer. We cannot pursue the incidents of his peregrinations; he arrived penniless in Dublin, and was soon glad to accept a tuition

from the keeper of a book-stall. He became successively acquainted with several persons of learning, who had the discernment to perceive his extraordinary talents and scholarship, as well as the liberality to relieve him, and to endeavour to put him in the way of doing something for himself. At last he was introduced to the notice of a most worthy man, the Reverend Gilbert Austin, rector of Maynooth, who, being himself well versed in every branch of literary and scientific attainment, and endowed with a large spirit of charity, entered with the zeal of his benevolent nature into the interests of a young and friendless scholar and poet. At his own expense he selected and published a volume of Dermody's poems; and, by means of a subscription, collected a sufficient sum to place him out of the reach of immediate want.

It was now that his vices began to assert the entire command over his conduct. The most abandoned and flagrant impostures, without any proportionable inducement, plainly indicated an utter disregard of every principle of right or truth, or sense of honour or decency; and the consequence was, that while by his genius he obtained patrons, he lost their protection as fast, by conduct unrestrained by either shame or prudence.

Having run through all the changes of a life few in years, but disgraced by profligacy and darkened by misery seldom experienced in the longest, worn by diseases and privations, and impaired in intellect, Thomas Dermody died at Sydenham in England, in 1802. His writings and his attainments were deservedly admitted as unquestionable indications of talents and genius approaching a high order, bestowed to no purpose except as a lesson too plain to require to be amplified or enforced.

In 1806 Mr James G. Raymond published his *Life*, and his poetical works under the title of the "*Harp of Erin*."

ROBERT JEPHSON (born A.D. 1736—died A.D. 1803), was born in 1736. He was a captain in the 73d Regiment, and was a dramatic writer of some ability. He was warmly befriended by W. Gerard Hamilton, who obtained for him £600 a year on the Irish Establishment. His tragedy of "*Braganza*" was admired by Horace Walpole. His "*Count of Narbonne*" was eminently successful. He also published a collection of poems, called "*Roman Portraits*" (1797). Notices of him will be found in Malone's *Life of W. G. Hamilton*, Horace Walpole's *Works*, and in Davies' *Life of Garrick*.

ARTHUR MURPHY (born A.D. 1727—died A.D. 1805), was the son of a merchant, and born at Clooniquin, in the county Roscommon. His father was lost at sea, and he was sent, at the age of ten, to St Omer's, to be educated: there he acquired a masterly acquaintance with the Greek and Latin languages. He returned home in 1774; remained for three years with his mother; and was then sent to an uncle in Cork, in whose counting-house he continued till 1749. He was destined for business, but the vagrant temper, so often combined with the poetical temperament, interfered, and, instead of going out to take charge of his uncle's West India estate, he returned to his mother in 1751.

In October 1752, he entered on his long literary career by commencing a periodical: it lasted two years; and was the means of introducing him to actors and literary men in London. He contracted debts on the hope of a legacy from his uncle; but, being disappointed, he took Foote's advice, and tried his success as an actor. His first appearance was in *Othello*; and, though wanting in the essentials for distinguished excellence, by dint of judgment he rose to a respectable rank. He was thus enabled to pay his debts, and clear £400. He then resolved to quit the stage, and go to the bar.

He was refused admission in the Middle Temple, on the ground of his having been on the stage; but was received at Lincoln's-Inn. We pass unnoticed his political writings. He mainly lived by writing for the stage. His dramatic productions were in general attended with success.

He was called to the bar in 1762, and went the Norfolk circuit, but without success; and afterwards obtained but scanty employment in London, where he now and then appeared to plead. He left the bar in 1788, in disgust, on a junior being appointed king's counsel.

Retiring to Hammersmith, he gave himself up entirely to literature, and in 1793 published his translation of Tacitus, which he dedicated to Edmund Burke.

By the interest of Lord Loughborough, he was appointed one of the commissioners of bankruptcy, and soon after obtained a pension of £200 a-year.

His dramatic works entitle him to a high rank among the British dramatists; and his classical attainments obtained him no inferior place as a scholar. He edited a collection of his own works—plays, poems, and miscellaneous writings—in London (1786), in 7 vols.

He died at Knightsbridge, in 1805.*

AMBROSE ECCLES (born A.D. 1743—died A.D. 1809), was born in Dublin about the year 1743, and was educated at Trinity College, Dublin. Being possessed of independent means he went to the Continent, intending to make the "tour of Europe." From France he proceeded to Italy; but ill health compelled him to forego the further prosecution of his design, and return home. The rest of his life he devoted to literary pursuits, the results of which appeared in his illustrated editions of Shakespeare's plays of "*Lear*," "*Cymbeline*," and the "*Merchant of Venice*." To each of these he added a volume of notes, with the several critical and historical essays that had appeared at different periods respecting each piece. He had also prepared an edition of "*As you Like It*," on the same plan, but he died before he could give it to the public. To his edition of "*Cymbeline*," he added a version of the ninth tale of Boccaccio's "*Decameron*." He died in 1809, at an advanced age, at his seat of Clonroe, where, we are told he had long resided, dispensing hospitality, ministering to the comforts of his surrounding tenantry, and exhibiting a model worthy of the imitation of every country gentleman.

EDWARD LYSAGHT (born A.D. 1763—died 1810).—This celebrated

* See Foote's *Life of Murphy*, 1811; Boswell's *Life of Johnson*; and *Blackwood's Magazine*, ix. 283, xxxvi. 164.

wit and song-writer took higher rank amongst bards than barristers, though called to the bars of England and Ireland. His family were highly connected, and long resident in the county Clare. From the school of the Rev. Patrick Hare, Lysaght entered Trinity College in 1779. He was called to the English and Irish bars in 1798. His own estimate of his qualifications as a common law or equity lawyer seems to have been correct:—"I have not law enough for the King's Bench, and am too sprightly for Chancery." His fun was evidently his forte; and popular songs and squibs, social and political, were more to his taste than dry pleadings. He was more suited for Nisi Prius work, and he gained a high reputation on circuit as a fluent speaker and able tactician. He remained in practice in England until his marriage, when, according to Sir Jonah Barrington, he discovered that his father-in-law, whom he believed to be a wealthy Jew, was only a bankrupt Christian. Lysaght's creditors, though equally deceived in this respect, did not sympathise with him as they ought, and "Ned" retired to his native land, joined the Munster Circuit, and the things that he did and said for the rest of his strange life, are they not preserved amongst the sacred traditions of the Munster bar? Lysaght is now best remembered by his songs—"The Rakes of Mallow," "Kate of Garnavilla," "Kitty of Coleraine," and his spirited ballad in praise of Grattan—"The Man who led the Van of the Irish Volunteers." It was supposed Lysaght was in the pay of the Government, who employed him to write against the anti-Unionists, but this is not probable. His song in praise of Grattan contradicts this notion. He had an appointment early in 1810, when he was made a divisional magistrate for the city of Dublin, but his death took place in the same year, and prevented his family from deriving any benefit from the change in his position.

As Lysaght died in much distress, a subscription in aid of his widow and two daughters was promptly and generously responded to. This fund reached £2520, the greater part being the donations of the bench and bar of Ireland. Many poetical tributes were poured forth to his merits. The following is the conclusion of one:—

" If sterling genius, wit refined,
A sporting fancy, an enlightened mind,
A muse's tongue to breathe the seraph lay,
Could have opposed a premature decay,
LYSAGHT had lived! nor had the hand of fate
To such endowment fixed so short a date,
Still would his wit delight, his humour flow,
And all his talents in full lustre glow;
Nor would Hibernia, bending o'er the urn,
The son of genius and of fancy mourn."

MARY TIGHE (born A.D. 1774—died A.D. 1814) was born in Dublin in 1774. She was the daughter of the Rev. W. Blanchford. Her mother was a Miss Tighe of Rosanna, in the county Wicklow. She married her cousin, Mr Henry Tighe, of Woodstock, in the same county. She was remarkable for the refinement and delicacy of her taste and sentiments. Her frame and physical constitution were, unhappily, as delicate as her mind, and her health began early to give way—"to steal before the steps of time." Family bereavements and

afflictions contributed to hasten a premature decline, and she died, deeply regretted, in 1814, after a long and distressing interval of extreme debility.

Her principal poem is generally known. The sweet and often pathetic composition of "Psyche" shows a mind of exceeding refinement and elegance, though in some degree too languid to excite much interest or convey permanent impressions. But it cannot be read without awakening a sense of tenderness and respect for the feeling and lovely authoress. Mrs Hemans has commemorated her in the "Grave of a Poetess," and Moore, in his touching lyric, "I saw that form." Of her minor poems, "The Lily," and the "Lines on Receiving a Bunch of Mezereon," are the most popular. Sir James Mackintosh, Mr D. M. Moir, and other competent judges, have spoken of her poems in high terms of praise.

EATON STANNARD BARRETT (born A.D. 1785—died A.D. 1820), author of several poems, novels, and humorous effusions, was born in Cork, in the year 1785. Having graduated A.B. in Trinity College, Dublin, in 1805 he entered as a student in the Middle Temple; but soon forsook law for literature. His first publication was a satirical poem, which appeared in 1807, called "All the Talents," in which he ridiculed the Ministry known by that name. His next work was a mock newspaper, called "The Comet," published in 1808. His poem "Woman," with other minor poems—all showing great natural genius and cultivation—attracted much attention at the time. But the work by which his name is now best known appeared in 1815, under the title of "The Heroine, or Adventures of Cherubina," a mock romance, in which he satirised the absurdities of the works of fiction of the day with great spirit and humour. In his zeal to expose the pernicious effects of indiscriminate novel-reading, it has been said that he sometimes ventured too far in his ludicrous parodies of scenes taken from some of the best novels; yet the adventures of Cherubina may be read with profit and pleasure at the present moment. He also wrote "Six Weeks at Longs," and several political pamphlets, all in the same pungent and humorous vein. His last publication, which appeared in 1815, was a comedy called "My Wife! What Wife?"

He died on the 20th of March 1820, in Glamorganshire, of rapid decline, at the age of thirty-five years.

THOMAS FURLONG (born A.D. 1794—died A.D. 1827) was born at Scarawalsh, in the county Wexford, in 1794. He was apprenticed to a trader in Dublin; but having attracted the notice of Mr Jameson, the well-known distiller of that city, he was appointed to a position of trust in his establishment. Here he remained till his death, which took place in July 1827. Mr Furlong was author of "The Misanthrope," a poem (London, 1819, 1821); "The Plagues of Ireland," a satirical poem (1824); "The Doom of Derenzie," a poem (London, 1829), and "Translations of Carolan's Remains," and other ancient Irish poems and songs in Hardiman's Irish Minstrelsy. He was also a frequent and valued contributor to the "New Monthly Magazine," the "New Irish Magazine," and the "Morning Register."

JEREMIAH J. CALLANAN (born A.D. 1795—died A.D. 1829).—This distinguished poet was born at Cork in 1795, and died at Lisbon in 1829. Being originally intended for the priesthood, he received a portion of his education at Maynooth. Urged, however, by that restless spirit which in after years became the bane of his existence, he left Maynooth in 1816. He now turned his thoughts towards the medical profession, but quickly renounced it for the law. Accordingly, with exalted hopes, and a zeal too short-lived, he entered Trinity College as an out-pensioner. While there he produced two poems—one on the Accession of George IV., the other on the Restoration of the Spoils of Athens by Alexander the Great—which were awarded the Vice-Chancellor's prizes. Leaving the University after two years, he returned to Cork aimless and unstable as ever. The rest of his life, before he went abroad, was passed in the weary work of teaching, partly in private families and partly in the school kept at Cork by Dr Maginn, father of the celebrated Maginn, and in the Everton School, kept by Mr Lynch. Meanwhile, he had contributed some pieces of great merit to *Blackwood* and other periodicals. He had also advertised a volume of poems for publication, and was projecting a collection of Irish songs. In intervals of indolence he rambled through the glens and mountains of west Cork, collecting a copious store of legendary lore, of which he afterwards made so much use. At last, growing tired of idleness and dependence, and in failing health, he accepted an engagement as tutor in a gentleman's family at Lisbon. Here, we are told, in a strange country, without the "light of familiar faces to cheer him, he is forced in upon himself. He reads over the history of his past mistakes, his vicissitudes, his disappointments, and grows wise and good as he reads." The remainder of his story is brief, and easily told. His residence in Lisbon did not conduce to his health. Society, circumscribed as it must have been in his new situation, seems to have lost all charms for him. Two short pieces were all that appeared during the two years of his residence in Portugal. His latest anxiety seems to have been about the success of these pieces, which he had transferred to Mr Bolster of Cork. Callanan's illness now became so alarming that he resolved to return to his native land. With this intent he actually had gone on board a vessel about to sail for Cork, when the symptoms of his disorder assumed such a hopeless aspect, that he was obliged to return on shore, where he died a few days after, on the 19th of September 1829. The date of his death was almost simultaneous with that of the publication of his poems in Cork.

Of his poetic powers widely differing estimates have been formed by different critics. On this point the editor of his poems justly remarks—"His writings were originally given to the public in a very imperfect and unfavourable manner, a circumstance in itself sufficient to damn with judges of a certain stamp." However, the great test of literary merit, permanent and general popularity, may be now fairly referred to as having decided in favour of many of his shorter poems—Gougane Barra, his translations from the Irish, and some of his verses on sacred subjects. Had "*Childe Harold*" not been written before it, or had another metre been adopted, there is writing in the "*Recluse of Inchidony*" that would entitle it to a high place amongst the poems of

this century. "The Accession of George the Fourth" is a beautiful piece of poetry, but what poetry will not be drawn down into the abyss by its subject? The "Restoration of the Spoils of Athens" also is redolent of Byron. Donal Comm is decidedly the most original and independent, and therefore the best of his long poems; but I am persuaded that in national songs and legends, and in sacred poetry, lay his forte. These subjects were nearer his heart, and in every line he wrote his heart was guide to his head. All his writings are characterised by a liveliness of fancy, a beautiful simplicity of language, and smoothness of verse. He composed rapidly, and without effort of much thought, and rarely committed his verses to writing until some purpose required."

Another critic, himself a well known poet,* writes of him—"Callanan was a true poet. Thoroughly acquainted with the romantic legends of his country, he was singularly happy in the graces and power of language, and the feeling and beauty of his sentiments. There is in his compositions little of that high classicality which marks the scholar; but they are full of exquisite simplicity and tenderness, and in his description of natural scenery he is unrivalled. His lines on Gougane Barra are well known to every tourist that visits the romantic region of the south of Ireland, and his longer poems possess great merit." An eminent American critic (Mr Allibone) remarks—"His most successful pieces were lyrical. The best are, 'The Virgin Mary's Bank,' and the spirited ballad-ode called 'Gougane Barra,' commencing,

'There is a green island in lone Gougane Barra,
Where Allua of songs rushes forth as an arrow,'—

the most perfect, perhaps, of all minor Irish poems in the melody of its rhythm, the flow of its language, and the weird force of its expression."

JOHN O'KEEFE (born A.D. 1747—died A.D. 1833)—This celebrated dramatic writer was born in Dublin on the 24th of June 1747. At an early age O'Keefe attained great proficiency in French and the ancient classics. A great natural taste for drawing was diligently cultivated under West, and his friends indulged the most sanguine expectations of his future excellence; but "a defect in his sight, and an early intercourse with spouters, joined with a most insatiable thirst for reading, turned him from the pursuit chalked out for him by his parents towards the drama." At the age of fifteen he wrote a comedy of five acts, pronounced to be wild, but ingenious. Accident soon after introduced him to Mossop, who was so pleased with his recitations that he engaged him at once for the Dublin Theatre. He played in Dublin and in the provinces for twelve years, with marked approbation. Tragedy was his first choice, but an accident discovered that his forte was comedy, to which he accordingly devoted his attention, and from the very first became a prime favourite. Now fully established in his reputation as an actor, his ambition to figure as an author gradually developed itself, and after producing some local trifles he gave the world his "Tony Lumpkin." This play, first acted in Dublin, was sent anonymously to Colman, and played with great success at the

* John Francis Waller.

Haymarket in 1778. Next followed "The Son-in-Law," which became a favourite piece in Dublin. Soon after this he left Ireland, and on his arrival in London he applied for an engagement, but for some cause not accounted for his services as an actor were rejected. He then devoted himself altogether to dramatic composition, and with almost fabulous fertility produced some fifty pieces, which will be found in his collected works, in 4 vols., published in 1798. They have been favourably criticised in the "Biographia Dramatica."

In the year 1800 the misfortune of blindness, being the more embittered to him by pecuniary embarrassments, Mr Harris gave him a benefit at Covent Garden, the performances being "The Lie of the Day," "Three Weeks after Marriage," and "Paul and Virginia." At the end of the second act Mr Lewis led O'Keefe on the stage, when he delivered an address, in which humour and pathos were whimsically blended. It was recited with sympathy and feeling, and deeply affected the audience, and he was led away amidst the warmest testimonies of public sympathy and applause. He died in 1833. His "Recollections of his Life" appeared in 1826, in 2 vols., and a small volume of his poems, with autobiographical reminiscences, entitled "O'Keefe's Legacy to his daughters," was published in 1834. A review of his "Recollections" will be found in the London *Monthly Review* of November 1826.

GERALD GRIFFIN (born A.D. 1803—died A.D. 1840) entered the world in the city of Limerick, on the 12th of December 1803. His father having been unsuccessful in business as a brewer, retired to that part of the city called the King's Island, where Gerald's earliest school days began, under Richard MacEligot, a character of some celebrity at that time in Limerick. In 1814, being then about eleven years of age, he was sent to Limerick, and placed at the school of Mr T. M. O'Brien, who was one of the best classical teachers in the city.*

In 1820 the circumstances of his family were such that his parents were easily induced to emigrate to America. One of Gerald's brothers having completed his medical education, took up his residence in the village of Adare, about ten miles from Limerick, and with him Gerald and his sisters were now to remain. At this time there was some idea of bringing Gerald up to the medical profession, and he had even made some progress under his brother's instruction, when that passion arose which soon extinguished all other desires.

The circumstances in which he was now placed were very favourable to the development of his taste for literature. The village of Adare, beside the beauty of its scenery and its historic associations, had other advantages. Its vicinity to Limerick afforded Gerald facilities of meeting persons whose pursuits were similar to his own. There was a Thespian Society established at the time in Limerick, which consisted of several respectable young men of the city, assisted by two or three professionals. They used to perform two or three nights a week, and the receipts were applied to charitable purposes. Banim used to write critiques on the performances, under the signature of "A Traveller," and it was in this way Griffin made his acquaintance. His passion for

* The Life of Gerald Griffin, by his Brother. Dublin: Duffy, 1872.

theatricals now became so strong that he began to write tragedies; and with the assistance of some of his cousins he used to act selections from his juvenile store.

His services were also found useful in various offices connected with the Limerick press. These engagements seem to have involved compliances which were repugnant to his natural feelings and early instilled principles of truth, and we find the young unsophisticated journalist unburdening himself to his mother in a characteristic letter, which describes the *Limerick Advertiser* as a "painted sepulchre"—"though a fine, large, well-printed journal, having a dashy appearance," which, while it professed a little liberality, was "in reality quite dependent upon the Government." M'Donel, the editor, having gone on a trip of pleasure for a month, entrusted the management of the *Advertiser* in his absence to young Griffin, and with results which remind one of the troubles of an American country editor in a similar dilemma, as touchingly told by Mark Twain. Poor M'Donel's holidays were short, but not sweet. Gerald in his absence had "pulled the castle about his ears." The truant editor got a "tap on the knuckles;" the "Proclamations" were to be withdrawn. Accordingly we find two columns of the next *Advertiser* filled with "the life and character of His Excellency the Lord Lieutenant, the Marquis of Wellesley." This penitential rhapsody was from the pen of the youthful culprit, and he assures us it was his first and last step "into that commodious versatility of principle which is so very useful to newspaper writers." He naively adds, that he could hardly consider it a compromise, for the Marquis was in reality a worthy character.

The letters to and from America at this period contain some of the most interesting particulars of Griffin's early history, and must be read by those who would wish to get a full insight into his nature and character, and to the memoir by his brother we refer the reader—a memoir which Miss Mitford, in her "Recollections of a Literary Life," thus worthily mentions—"The book that above any other speaks to me of the trials, the sufferings, the broken heart of a man of genius, is that *Life of Gerald Griffin*, written by a brother worthy of him."

Gerald continued a few months more of his life at Adare in occasional engagements with the press, and more assiduous devotion to literature; and at length one morning handed his elder brother, Dr Griffin, a tragedy called "Aguire," which was founded on some Spanish story. As this play was afterwards destroyed, no idea can be given of its merits, except that Dr Griffin on reading it was perfectly astonished at so extraordinary a production from one then scarcely above the age of boyhood. Mr Banim also thought highly of its excellence. Dr Griffin, however, did not encourage him in the idea of a literary life; and one of his sisters, by dexterous allusions to the past history of authorship and other judicious tactics, endeavoured to moderate the violence of his passion. But all in vain; for in the autumn of 1823, before he had completed his twentieth year, we find him in London with his tragedy "Aguire," which, in the innocence of his heart, was "to revolutionise the dramatic taste of the time." "Aguire," after three months waiting, he got back—rejected—without comment, wrapped in an old paper, and unsealed.

At first he was unable to find his friend Banim, who was at this time in London, but when his search was successful he experienced a heart-warm welcome. His correspondence with his brother and sisters at this period is deeply interesting, full as it is of allusions to many eminent names, and the writer's opinions and feelings with respect to them. It also exhibits his own character with a delicacy, vividness, and truth of which no description can convey an adequate idea.

He now betook himself to reporting and writing for the newspapers and periodicals. But his privations were often great, so great indeed as to seem almost incredible. As a parliamentary reporter he now began to breathe more freely. *The Literary Gazette* and other distinguished periodicals were glad to avail themselves of his services. Yet a great deal of drudgery was in store, and he often speaks of the heart-breaking life of a young scribbler endeavouring to make his way in London. About this time he had some hope of getting a play of his represented. "There is a great actress here, who offered to present my play, and do all in her power to have it acted." This play was his tragedy of "Gisippus," which was all written in "coffee-houses, and on little slips of paper." But "Gisippus" (though performed after the author's death at Drury Lane with complete success) then met with no better success than "Aguire." With various mutations of fortune he continued to write for the periodical press, and gradually acquired a reputation as a brilliant magazine writer, which led him to venture on distinct publications descriptive of Irish manners and characteristics. He began in 1827 with "Hollandtide," which led him at once up to fame. He seized the opportunity of his success to revisit his relatives in Ireland. The declining health of one of his sisters made him still more anxious to reach home, and he arrived in Limerick in February 1827. But the very evening before he reached home she died, and a messenger met him with the sad news—that the wanderer had come back too late. His beautiful lines on this bereavement, commencing

"Oh! not for ever lost," &c.

are too well known to require insertion here.

A passing coolness which now occurred between Gerald Griffin and his friend Banim calls for no notice, except as showing the almost absurd lengths to which Griffin carried his horror of anything like patronage. A little explanation set all right, and their friendship became as fast as ever.

The success of "Hollandtide" induced Griffin to make a second attempt, and his "Tales of the Munster Festivals" appeared at the close of the same year, and were even more successful than "Hollandtide." The first series consisted of three volumes, containing, "Card-Drawing," the "Half-Sir," and "Suil Dhuv." They were written in the short space of four months, and were pronounced by persons of judgment "to be equalled only by the author of 'Waverley' in their national portraiture and sketches of manners." "The Collegians" was published in the winter of the year following, and crowned his fame; it was beyond all others the most successful and popular of his works. During the progress of the story his old passion for the drama seemed again to take the lead, and he framed every passage that was at all of

a dramatic character with a view to the effect it would have in performance.

Although "The Collegians" placed Griffin in the first rank of Irish novelists, and its success was unequivocal, he had seen from time to time such distinct signs of the fickleness of the public taste as tended to shake that security he had begun to feel with regard to literature as a profession, and from this time forth we may date his growing distaste for literature. Accordingly, he entered himself a law student under Professor Amos, at the London University, and attended the lectures for some time with diligence, but soon lost all heart for them also. Griffin had no sooner completed the *Collegians*, than he began to turn his attention to the study of Irish history. The novel called the "Invasion," the result of these researches, in spite of its beauties, was not appreciated by the English public. In 1833 we find him one of a deputation from Limerick to the poet Moore, with the object of soliciting the bard to offer himself for the representation of that city. The lively account he gives of his memorable visit to Sloperton is too long to be inserted in full, and too good to be curtailed. Meantime his mind began to be directed more strongly to the ultimate tendency of his labours, and as serious impressions grew stronger, the thirst for literary fame abated. He seems, too, to have had a kind of presentiment of an early death, which finds expression in several of his poems. It was about this time that he wrote "The Christian Physiologist, or Tales of the Five Senses," intended to describe in a popular manner the mechanism and use of each sense, and to illustrate every one by the introduction of some appropriate moral tale. It was published in 1830. We next have a visit to Scotland, chronicled in a light and joyous style, and yet it was on his return from that country that he announced to his family his intention of embracing a monastic life. As a preparatory step he destroyed all his unpublished manuscripts, divided his worldly goods amongst his brothers, and on the 8th of September 1838 was admitted into a Dublin Monastery under the name of Brother Joseph. He removed to Cork in the summer of the following year, where he died of typhus fever on the 12th of June 1840. He was buried in the cemetery of the North Monastery, where a headstone with the simple inscription, "Brother Gerald Griffin," marks the spot where he lies. For a full and faithful picture of this high-souled and enthusiastic genius—of his early hopes, his trials and his triumphs, his pure principles, his deep sensibility and warm affections—of his works of charity and devotion,—we must refer to the admirable biography by his brother."

"A word of farewell," says one of his critics, "about Gerald Griffin. His character was a blending, not uncommon, we believe, of strength and weakness, energy and sensibility, humility and pride, gloom and light-heartedness. Some one says, it is the brightest sunshine that creates the deepest shadow, and it seems to have been so with him. But let us speak reverently of the departed. He died young; yet what of that? So do the great proportion of all our men of genius; so did the brightest spirits it has been our fortune to know during our weird world-journey. They had too little clay. He died early; and though his works rather show what he could do than satisfy us with what he

actually effected—rather lead us to expectation than contentment—yet we feel he has given us sufficient for remembrance. The author of the *Collegians* must live—and as an able delineator of our national feelings—as an expounder of that subtlest of problems, the Irish heart—he cannot be forgotten; but with Carlton and Banim, and Miss Edgeworth, and one or two more, he will take his place in our Irish firmament, and form a portion of that galaxy to which we are wont to look with wonder and pride.”

“Of Griffin as a novelist and a poet,” observes another critic, “there can be but one opinion. In the former character he ranks amongst the best of our modern Irish writers. . . . As a poet he is true to nature—material and spiritual nature—tender, melodious, and lyrical, and portrays the domestic affections with a master hand. But after all, his true mission—one alas! unfulfilled—was the dramatic. It was the passion of his life, checked by circumstances, and thrown back upon his heart; and thus, true to his first love, his soul was never satisfied with his second, and to his disappointment may be, perhaps, traced his disgust of literature and his retirement to a convent. ‘I do not,’ says Mr Foster, speaking of *Gissipus*, ‘hesitate to call it one of the marvels of youthful production in literature. The solid grasp of character, the manly depth of thought, the beauties as well as the defects of the composition, wanted only right direction to have given to our English drama another splendid and enduring name.’”

The contents of the collective edition of his works, published in eight volumes in 1843 and again in 1846, are as follows:—Vol. I. *Life* by his Brother. II. *The Collegians*. III. *The Card-Drawing*; *The Half Sir*; *Suil Dhuv*. IV. *The Rivals*; *Tracy's Ambition*. V. *Hollandtide*. VI. *The Duke of Monmouth*. VII. *Tales of a Jury-Room*. VIII. *Poetry*. The last and best edition of his collected works is by Duffy, Dublin 1857, in eight volumes, including the biography of his brother already referred to. His tragedy of “*Gissipus*,” of which the manuscript fortunately escaped destruction, has been highly commended by more than one competent authority. It was ultimately placed in the hands of Macready, who brought it out at Drury Lane in 1842, and subsequently at the Theatre Royal, Dublin. It was highly praised by critics and applauded by audiences, but with all its merits, it did not enjoy a long tenure of the stage.

WILLIAM MAGINN, LL.D. (born A.D. 1794—died A.D. 1824), one of the most eminent scholars of modern times, was a native of the city of Cork. At an unusually early age he entered the University of Dublin. Having graduated in 1811, he returned to Cork, and became an assistant in his father's school, which after his father's death, in 1813, he conducted for ten years; varying his duties with fugitive writings for several periodicals. His first performances made their appearance in the *Literary Gazette*, to which he contributed for some time anonymously, at a period when that paper, under the management of William Jerdan, was the leading literary organ of the day.

In the September of 1818, he commenced writing for *Blackwood*, which was just then rising into eminence, with the assistance of Lockhart, Wilson, Hogg, and Hamilton. In 1819, he translated the old

ballad of "Chevy Chase" into Latin verse for *Blackwood*, and in the same year he received from his *alma mater* the honorary degrees of LL.B. and LL.D. His papers, contributed under the sobriquet of Ensign Morgan O'Doherty, were sufficient of themselves to make the reputation of the writer, and to establish the popularity of the magazine in which they appeared. Amongst these the "Maxims" attracted the most attention at the time, and for genuine humour and pungent ridicule they will stand the test of comparison with the Maxims of La Rochefoucauld. It was on a visit to Edinburgh, in 1820, he first became known personally by his real name to the publisher and leading writers of *Blackwood*. To the same magazine, also, he contributed some of those exquisite songs, which for facility of rhyme and rollicking drollery have never been surpassed. In 1823 he married, and determined to make literature his profession. Going to London, he assisted for a brief season Theodore Hook on the *John Bull*. In 1826, Mr Murray started the *Representative*, and Maginn acted as Paris correspondent. On the failure of that paper, Maginn returned to England, having, whilst in Paris, written a novel, still unpublished, in which some of the most stirring scenes of the French Revolution are said to be vividly depicted. About the same time he wrote several stories for annuals, and the political novel "Whitehall, or the Days of George the Fourth." The "Noctes Ambrosianæ" in *Blackwood* were due to his suggestion, and he wrote the whole of the fourth number of them, and furnished various brilliant poems for them throughout; his last appearance at the "Noctes" being in July 1829.

About 1828, Dr Maginn was appointed joint-editor with Dr Gifford of the *Standard*, and he continued to be more or less connected with that journal until close on his death.

In 1829, in consequence of a rupture with Mr Blackwood, he projected and established, in conjunction with Mr Hugh Frazer, *Frazer's Magazine*, to which he was for several years the most remarkable contributor. The brief, lively, and sarcastic descriptions which accompanied the series of portraits of the principal contemporary British authors were, with one or two exceptions, written by him. The first number of *Frazer* appeared in February 1830, and was distinguished by a trenchant sarcasm which immediately enabled that periodical to cut its way to success. It was in the pages of *Frazer* that Maginn wrote the caustic review on a novel by the Hon. Grantley Berkley, entitled "Berkley Castle," which so irritated the author that he committed a violent assault on Mr Frazer. Maginn adopted the quarrel, and a duel was the result, in which the parties fired three shots each, and left the field without exchanging a word.

In the autumn of 1836, Mr Bentley projected his *Miscellany*, and gathered together a host of celebrities, amongst them Father Prout, Theodore Hook, Charles Dickens, Maxwell, Peacock, Morier, Dr Maginn, and the immortal Ingoldsby. With such a phalanx of talent success was certain under the editorship of Charles Dickens, and Dr Maginn contributed some of his happiest papers to the earlier numbers. Chief amongst these are the "Shakspeare Papers," and the poems "Our Opening Chaunt," and "The Mockings of the Soldiers."

In 1838 the first of his sixteen Homeric ballads appeared, which

earned for him the highest reputation for scholarship. The remainder of his life was rendered unhappy by habits of intemperance, to which his social and jovial qualities exposed him. Leaving London, he withdrew to the country, and became for a short time editor of the *Lancashire Herald*, a weekly journal in Liverpool; but his articles had little of their old attractive power, and the proprietor failed. He returned to London in 1839, with a few chapters of romance, entitled "John Manesty, the Liverpool Merchant," which was completed after his death by Charles Ollier, and published for the benefit of his family. In 1840 he began a weekly issue of "Magazine Miscellanies," which were badly conducted, and extended only to ten numbers. In the meantime he was beset by creditors, and in 1842, being thrown into the Fleet, he obtained his liberty by passing through the insolvency Court. But the shock to his spirits and constitution was so great that he died of consumption a short time after, in August 1842, at Walton-on-Thames. He was interred in the churchyard there, but his grave is unmarked by a stone. At the period of his death he was in extreme destitution, from which the munificence of Sir Robert Peel came too late to relieve him. With broken health, and with distinction as an able champion of Toryism for quarter of a century, he was disappointed in not obtaining an appointment when his party came into power. Some of his last contributions were made to *Punch*, *The Literary Souvenir*, and other annuals. His "Frazerian Papers," "O'Doherty Papers," "Homerie Ballads," and "Shakespeare Papers," have been collected and edited by R. Shelton Mackenzie (5 vols., New York, 1855-57). A collection of the scattered papers of Maginn has long been a desideratum with the reading public.

Dr Maginn's knowledge of languages almost transcends belief. He could speak and write German, Italian, French, Spanish, Portuguese, and modern Greek, with as much ease as if each had been his mother tongue; and he subsequently mastered Swedish, Russian, and the Basque dialect, besides having some acquaintance with the Turkish and Magyar tongues. He was so absolutely master of Greek and Latin that he rhymed in them with the same facility as he did in English. Several biographical sketches have appeared of Dr Maginn, but up to the present time his works, which have often been called for in a collected form, have not been issued in this country.

Maginn's spirits in his early days knew no bounds. In society he was as agreeable and genial as he was brilliant and witty. It would be easy to multiply testimonies to the extraordinary powers of Dr Maginn; but one must suffice:—"One of the most remarkable of that group of scholars and good fellows, ready writers, boon companions and wits, who initiated the brilliant periodical literature of this age in the British islands, was William Maginn, LL.D., the youngest doctor of laws ever graduated at Old Trinity, Dublin Every English periodical of mark for years owed somewhat of its influence and its interest to the prompt, copious, erudite, and funny pen of Maginn. Now it was a parody, and now a translation; to-day a critique, to-morrow a letter from Paris; one month a novel, and the next a political essay. Versatile, learned, apt, and facile, the genial Irish doctor made wisdom and mirth wherever he went. Too convivial for his own good, too improvident for his

prosperity. he was yet a benefactor to the public, a delight to scholars, and an idol to his friends." *

As a poet Maginn has left behind him writings that would in themselves have been sufficient to immortalise his name. The specimens we give afford to those who have not followed him in the pages of *Blackwood* and *Frazer* a faint and imperfect idea of his brilliant and versatile genius.

THE MOCKINGS OF THE SOLDIERS.

From St Matthew.

"Plant a crown upon His head,
Royal robe around Him spread;
See that His imperial hand
Grasps as fit the sceptral wand:
Then before Him bending low,
As becomes His subjects, bow;
Fenced within our armed ring
Hail Him, hail Him, as our King!

"Platted was of thorns the crown,
Trooper's cloak was royal gown;
If His passive hand, indeed,
Grasp'd a sceptre, 'twas a reed.
He was bound to feel and hear
Deeds of shame and words of jeer;
For He whom King in jest they call
Was a doomed Captive scoff'd by all.

"But the highest crown of gold,
Or the robe of rarest fold,
Or the sceptre which the mine
Of Golconda makes to shine,
Or the lowliest homage given
By all mankind under heaven,
Were prized by Him no more than scorn,
Sceptre of reed, or crown of thorn.

"Of the stars His crown is made,
In the sun He is array'd
He the lightning of the spheres
As a flaming sceptre bears:
Bend in rapture before Him
Ranks of glowing seraphim;
And we, who spurn'd Him, trembling stay
The judgment of His coming day."

Of Maginn's more serious lyrics, the following is a good specimen:—

THE SOLDIER BOY

"I gave my soldier-boy a blade,
In fair Damascus fashioned well;
Who first the glittering falchion swayed,
Who first beneath its fury fell,
I know not, but I hope to know
That for no mean or hireling trade,
To guard no feeling base or low
I gave my soldier-boy a blade.

"Cool, calm, and clear, the lucid flood
In which its tempering work was done,
As calm, as clear, as cool of mood,
Be thou when'er it sees the sun;

* Henry T. Tuckerman.

For country's claim, at honour's call,
 For outraged friend, insulted maid,
 At mercy's voice to bid it fall,
 I give my soldier-boy a blade.

"The eye which marked its peerless edge,
 The hand that weighed its balanced poise,
 Anvil and pincers, forge and wedge,
 Are gone with all their flame and noise—
 And still the gleaming sword remains
 So when in dust I low am laid,
 Remember by those heart-felt strains,
 I gave my soldier-boy a blade."

His extraordinary feats in Latin versification have never been surpassed by anything that Vincent, Bourne, or Father Prout ever achieved.*

JAMES CLARENCE MANGAN was born in Dublin in 1803, and died in one of the public hospitals of his native city at the early age of forty-six. In his ghastly poem, "The Nameless One," he has left a picture of his life and sorrows:—

"Roll forth, my song, like the rushing river,
 That sweeps along the mighty sea;
 God will inspire me while I deliver
 My soul of thee!

Tell thou the world, when my bones lie whitening
 Amid the last homes of youth and eld,
 That there was once one whose veins ran lightning
 No eye beheld.

Tell how his boyhood was one drear night-hour,
 How shone for him, through his grief and gloom,
 No star of all heaven sends to light our
 Path to the tomb.

Roll on, my song, and to after ages
 Tell how, disdaining all earth can give,
 He would have taught men, from wisdom's pages,
 The way to live.

And tell how trampled, derided, hated,
 And worn by weakness, disease, and wrong,
 He fled for shelter to God, who mated
 His soul with song—

With song which alway, sublime or vapid,
 Flowed like a rill in the morning beam,
 Perchance not deep, but intense and rapid—
 A mountain stream.

Tell how the Nameless, condemned for years, long
 To herd with demons from hell beneath,
 Saw things that made him, with groans and tears, long
 For even death.

Go on to tell how, with genius wasted,
 Betrayed in friendship, befooled in love,
 With spirit shipwrecked, and young hopes blasted,
 He still, still strove;

* Specimens will be found in the Dublin Univ. Magazine, No. xxxiv. (1844).

Till spent with toil, dreeing death for others,
 And some whose hands should have wrought for *him*;
 (If children live not for sires and mothers,)
 His mind grew dim.

And he fell far through that pit abysmal
 The gulf and grave of Magiun and Burns,
 And pawned his soul for the devil's dismal
 Stock of returns.

But yet redeemed it in days of darkness,
 And shapes and signs of the final wrath,
 When death, in hideous and ghastly starkness,
 Stood on his path.

And tell how now, amid wreck and sorrow,
 And want, and sickness, and houseless nights,
 He bides in calmness the silent morrow
 That no ray lights.

And lives he still, then? Yes! old and hoary
 At thirty-nine, from despair and woe,
 He lives, enduring what future story
 Will never know.

Him grant a grave to, ye pitying noble,
 Deep in your bosoms! There let him dwell!
 He, too, had tears, for all souls in trouble,
 Here and in hell.

The same sad strain of passionate sorrow and complaint pervades his ballad of "The Dying Enthusiast," and indeed most of his original pieces. The Irish songs and ballads, too, which he selected for translation breathe the very "soul of woe and desolation." Among these we may mention his version of "O'Hussey's Ode to the Maguire," the "Lament for the Irish Princess," "Sarsfield," "Kinkora," and "Dark Rosaleen."

In his introduction to a selection from Mangan's Poems,* Mr John Mitchell remarks:—"Of the original poems in one volume, whether called translations or avowedly Mangan's own, the tone has this same mournful cadence; like the splendid but ghastly 'Cahal Mor,' the 'Karamanian Exile,' 'Kinkora,' and those singular verses called 'Twenty Golden Years Ago,' which blend the deepest pathos with a sort of fictitious jollity. Mangan's pathos was all genuine, his laughter hollow and painful. In several poems he breaks out into a sort of humour, not hearty and merry fun, but rather grotesque, bitter, fescennine buffoonery; which leaves an unpleasant impression, as if he were grimly sneering at himself and at all the world; purposely marring the effect of fine poetry by turning it into burlesque, and showing how meanly he regarded everything, even the art wherein he lived and had his being, when he compared his own exalted ideal of art and life with the littleness of all his experiences and performances."

His translations from the German were collected and published in Dublin in 1845, under the title of "Anthologia Germanica." A few of these deserve the praise bestowed upon them, "as perfect works of art, whether translations or not;" and as "perhaps never ex-

* Poems by James C. Mangan, &c. By John Mitchell, New York. P. M. Haverty, 1859

ceeded for strength, sweetness, clearness, and beauty of finish." "The Dying Flower," from Rückert; the "Spectre Caravan," from Freiligrath; and "Charlemagne and the Bridge of Moonbeams," from Geibler, have been instanced by Mr Mitchell in support of his high commendations, and they justify everything he has said. In comparing Mangan's translations with those of Baskerville, Buller, Longfellow, and others, Mr Mitchell has given parallel passages of their versions, and leaves the reader to judge for himself. Mangan certainly does not suffer by the comparison. True to the soul and spirit of the original, he translated poetry into poetry; and, disdaining a servile adherence to verbal expressions, he contrasts most favourably in this respect with some of his great rivals in this trying field. But some may think that at times this freedom of rendering has exceeded due bounds, and degenerated into unpardonable license.

Of Mangan's personal history very little is known. He was born in Fisherville Street, Dublin, his father being then a grocer in failing business. In a dismal quadrangle called "Derby Square" he went to school, and there received what scholastic training he ever had. Then for seven years he laboured as an engrosser in a scrivener's office. After that, for two or three years, he gained his living and maintained his wretched household as an attorney's clerk. For some years after leaving the attorney's office, there is a gap in his story—"an obscure gulf, which no eye hath fathomed or measured—into which he entered a bright-haired youth, and emerged a withered and stricken man. . . . A spare and meagre figure, somewhat under middle height, with a finely formed head, clear blue eyes, and features of peculiar delicacy. His face was pallid and worn, and the light hair seemed not so much grizzled as bleached. From several obscure indications in his poems, it is plain that in one at least of the great branches of education he had run through his curriculum regularly. He had loved, and was deceived. . . . Into the dreary interval which followed there are but few glimpses of light. One thing is plain, he could not afford leisure to brood over the splinters of his dreams, by reason of the necessity of earning daily bread for himself and his mother and sister—which was also probably what saved him from suicide. . . . At home he had no pleasure, nothing but reproaches and ill-humour. He contracted a friendship, and the friend betrayed him at his need. Baffled, beaten, mocked, and all alone amid the wreck of his world—is it wonderful that he sought at times to escape from consciousness by taking for bread opium, and for water brandy? Many a sore and pitiable struggle he must have maintained against the foul fiend, but with a character and a will essentially feeble, he succumbed at last."*

About 1830 we find him contributing short poems, usually translations from the German or the Irish, to a small weekly illustrated periodical in Dublin. Among the literary people of Dublin at that time were two or three who appreciated Mangan, and would have saved him if he had permitted. By their influence he obtained employment in the Library of Trinity College, on the preparation of a new catalogue. We next find him writing for the Dublin and the Irish penny journals. Afterwards he became a regular contributor to the *Dublin University*

* Mitchell's Introduction.

Magazine. In 1842 his connection with the *Nation* newspaper began, and continued for five years. Some of his finest compositions appeared in the columns of the *Nation* during that period. In 1847 Mr John Mitchell broke off his connection with the *Nation*. Mangan followed him, and wrote for the *United Irishman* during its short career. In the political movements or associations of that time Mangan took no ostensible part, although fully sympathising with Mitchell's sentiments.

He died in the Meath Hospital in June 1849, and was buried in Glasnevin Cemetery.

Of all the mysteries of Mangan's life the greatest was how he became the accomplished scholar he was. He was a thorough classical scholar, and familiar with three modern languages besides his own—German, French, and Spanish. It has been said, too, that he was acquainted with the Eastern tongues; but this at least is doubtful. It is singular that he could not read a word of Irish, and his metrical versions of Irish ballads were rendered from literal prose translations furnished by O'Daly, Curry, and O'Donovan.

THOMAS MOORE* (A.D. 1779—A.D. 1852), was born in Dublin, May 28, 1779, and died at Sloperton Cottage, Devises, Wiltshire, February 26, 1852. His father was a respectable grocer and spirit-dealer in Aungier Street, Dublin, where the future bard of Erin first saw the light. He was brought up in the Roman Catholic faith, and received the first rudiments of his education under Mr Samuel White, one of the teachers of Sheridan. At an early age he exhibited a taste for music, recitation, and dramatic performances, and gained the enviable position of a "show pupil" in Mr White's academy. His first attempts in poetry were given to the world in the *Anthologia Hibernica*—a respectable Dublin magazine—which, Moore tells us, shortly afterwards died, "as all such things die in that country, for want of money and—of talent; for the Irish never either fight or write well on their own soil."

In 1794 Moore entered Trinity College, Dublin, where he pursued his studies with considerable success, and graduated B.A. in 1798. In the next year he repaired to London, and became a student at the Middle Temple. Here an unfinished translation of the Odes of Anacreon, commenced at college, engaged his first attention. It appeared in 1800, dedicated to the Prince of Wales, to whom he had been presented by Lord Moira. In 1801 he produced a volume of poems, under the title of the "Poetical Works of the late Thomas Little." With much that was excellent, the volume contained many questionable pieces, which were excluded from the collected editions of his poems. In 1803, through the influence of the Earl of Moira, he was appointed Registrar of the Admiralty in Bermuda, where he arrived in January 1804. A few months of official life were enough for the poet, and appointing a deputy, he made a tour in the United States and Canada, and returned to England. In 1811 he was married to Miss Bessie Dyke, who proved an estimable woman and a true wife. In 1817, and again in 1819, he visited the Continent—on the latter occa-

* This notice, as well as that of Goldsmith, has been abridged considerably, and for the same reasons.

sion residing in Paris until 1822. In this year he settled at Sloperton, and there remained for the rest of his life. His latter years were clouded with domestic affliction—his children having all died before him—and with mental incapacity caused by softening of the brain. In 1835 a literary pension of £300 a year was conferred upon him by the Government, and in 1850 an annual pension of £100 was settled on his wife, “in consideration of the literary merits of her husband, and the infirm state of his health.” These provisions were absolutely necessary, as Moore, like many of the sons of genius, was too generous and improvident for his means. After his death his *Memoirs, Journal, and Correspondence* were sold for £3000 to the Longmans, who published them in 8 vols. (1853–56) under the editorial supervision of Lord John Russell, who undertook that duty in accordance with the testamentary desire of the poet.

Moore's publications appeared in the following order:—“The Odes of Anacreon, translated into English verse,” with notes and three plates; London, 1800.* “The Poetical Works of the late Thomas Little, Esq.,” 1801. The most objectionable poems were not included in Moore's collective edition of his Poetical Works published in 1840–42. “A Candid Appeal to Public Confidence; or Considerations on the Actual and Imaginary Dangers of the Present Crisis,” 1803. “Epistles, Odes, and other Poems,” 1806. This volume was severely handled by Jeffrey, in an article in the *Edinburgh Review*, in which Moore was called “the most licentious of modern versifiers, and the most poetical of the propagators of immorality.” Moore sent the reviewer a challenge; and a hostile meeting took place at Chalk Farm, August 12, 1806, which was interrupted by the police before a shot was fired. The subsequent discovery that one of the pistols had no bullet, gave rise to the story that Moore and Jeffrey had fought with unloaded pistols; and Byron, in his “British Bards and Scotch Reviewers,” made a ludicrous allusion to “Little's leadless pistols,” for which he was called to account by Moore. A satisfactory explanation averted a second duel, and thenceforth Moore was on terms of the warmest friendship with Byron. Jeffrey, too, acknowledged that his review contained too much that was exceptionable, and so established friendly relations with Moore.

His next works were—“Corruption and Intolerance;” two poems, 1808. “The Sceptic, or Philosophical Satire: a Poem,” 1809. “A Letter to the Roman Catholics of Dublin,” 1810. “M.P., or the Blue Stocking; a Comic Opera,” 1811. “Intercepted Letters, or the Twopenny Post-Bag, by Thomas Browne the Younger,” 1812. These letters, like most of his similar pieces, were written in the interest of the Whig party, and severely attacked the Prince Regent and his ministers. Hazlitt, in his “Spirit of the Age,” describes them as “essences” and “nests of spicery.” . . . “His light, agreeable, polished style pierces through the body of the Court, hits off the faded graces of an Adonis of fifty, weighs the vanity of fashion in tremulous scales, mimics the grimace of affectation and folly, shows up the littleness of the great, and spears a phalanx of statesmen with its glittering point as with a diamond brooch.”

* For reviews of this work, see the Dublin University Magazine, xviii. 141; and the Cambridge General Repository, i. 102

The "Irish Melodies," with symphonies and accompaniments by Sir John Stephenson, begun in 1813, were not completed until 1834. A splendid edition of the "Melodies," with 161 designs on steel by MacIise, was published by Longman in 1845.

"Moore," says Lord Byron, "is one of the few writers who will survive the age in which he so deservedly flourishes. He will live in his Irish Melodies. They will go down to posterity with the music; both will last as long as Ireland, or as music and poetry." As might be expected, the Irish Melodies became the rage, and they have ever since maintained their popularity. They were followed by National Airs and a series of Sacred Songs, words by Moore and music by Sir John Stevenson in 1815; and shortly after by a Selection of National Airs, with symphonies and accompaniments by Sir H. E. Bishop, and "Evenings in Greece," a series of airs. In 1817 appeared "Lalla Rookh," an Oriental romance, containing "The Veiled Prophet of Khorazan," "Paradise and the Peri," "The Fire Worshipper," and "The Light of the Harem." Of the many editions of *Lalla Rookh*, the most deserving of notice are the edition of 1839, with thirteen illustrations by Charles Heath; the edition of 1851, illustrated by Corbould and others; and the edition of 1856, illustrated by Corbould, Kenny Meadows, and others. *Lalla Rookh* is the most laboured of Moore's works. "Its great charm," says Moir, "consists in the romance of its situations and characters, the splendour of its diction and style, and the prodigal copiousness of its imagery. Indeed, its principal fault is want of repose—it is overloaded with ornament; you cannot see the green turf for roses; you cannot see the blue heavens for stars, and the narrative is thus clogged, while its interest is marred." So true, nevertheless, were its pictures of Eastern life, that Col. Wilks, the historian of British India, could not believe that Moore had never travelled in the East. No one acquainted with Oriental imagery and the brilliancy of Asiatic thought would consider those pictures too highly coloured. Jekyll used to declare that reading *Lalla Rookh* was "as good as riding on the back of a camel;" and the compliment paid to the poet by Luttrell, when he told him that his

. "lays are sung

By moonlight in the Persian tongue
Along the streets of Ispahan,

was literally true; the work having been translated into Persian, and read with delighted admiration by many Oriental nations. "*Lalla Rookh*," says Allan Cunningham, "has been circulated over the world, and Moore's name is known in the uttermost ends of the earth."* And no wonder: he studied eastern scenery, manners, and customs, for nearly twelve years before he wrote a line of this gorgeous romance.

Flushed with the success of *Lalla Rookh*, Moore accompanied Rogers on a pleasure trip to Paris, where he obtained the materials for his "*Fudge Family in Paris*." This collection of poetical epistles was published in 1818. It was in the same spirit as the "*Twopenny Post-Bag*," though considered inferior to it in many respects. In the same

* For notices of *Lalla Rookh*, see *Edin. Review*, xxix. 1-35; *Blackwood's Mag.* i. 279-285, June 1817 and August 1817; Cunningham's *Biog. and Crit. Hist.*

year he published the dramatic works of the Right Hon. R. B. Sheridan. In 1819 "Tom Cribb's Memorial to Congress" was followed by "Trifles Reprinted," "Fables for the Holy Alliance," and some ballads and songs. It was about this time that Moore, at the request of the Marquis of Lansdowne, took up his residence at Sloperton Cottage, near Bowood, the seat of that nobleman; but he had scarcely got settled there when news reached him that, owing to the defalcations of his deputy at Bermuda, he was involved to the extent of £6000. Moore was obliged to go to Paris to avoid an attachment. The claim was ultimately reduced to £1000, which was discharged, and Moore was free again to return to his cottage in Wiltshire. In this year appeared his "Loves of the Angels," a poem founded on Oriental legends, but much inferior to Lalla Rookh. After some miscellaneous poems appeared his "Memoirs of Captain Rock, the celebrated Irish Chieftain; with some Account of his Ancestors, written by himself" (1824).* In the following year he published "Memoirs of R. B. Sheridan," a work containing much valuable information, though generally considered "too figurative, brilliant and poetical, for the sobriety of historical writing." It was followed by that beautiful fiction "The Epicurean," which was pronounced by Moir a powerful and extraordinary performance, and worthy to stand on the same shelf with "Vathek." His most important prose work, however, was his "Notices" of the Life of Lord Byron, published in 1830, and founded on the journals and correspondence of the poet. Ten years previous Byron had entrusted to Moore an autobiography extending to 1820, to be published after his death, and which the latter disposed of to Murray for £2000. On the death of Byron in 1824, the existence of this manuscript became known, and Moore was persuaded into an arrangement by which it was repurchased from Murray and burned, on the ground that it contained disclosures affecting the character of many persons living, or recently deceased. Moore has been severely censured for his conduct in the matter. The objectionable passages, according to Earl Russell, did not exceed three or four pages. His remaining works comprise "The Life of Lord Edward Fitzgerald," which has been variously censured and commended, and "Travels of an Irish Gentleman in Search of a Religion." In this work Moore defends the tenets of the Roman Catholic Church. "In writing the work, Moore is generally considered to have been out of his element, and quite out of his depth."† It elicited five responses, of which the titles will be found in Lowndes's British Library, 1100-1101. Moore's "Summer Fête" appeared in 1831, and his "History of Ireland," written for Lardner's Cabinet Cyclopædia, in 1839.‡

He now wrote little else beyond occasional verses for the periodicals, and the prefaces and a few additions to the collected edition of his poetical works.

The Memoirs, Journal, and Correspondence, edited by Lord Russell, were published in 8 vols. in 1853. These volumes contain a memoir of Moore's life written by himself, beginning with his birth and reaching

* See Dublin Un. Mag. ii. 105; Blackw. Mag. xvi. 97; and "Captain Rock Detected by a Munster Farmer," by Rev. Mortimer O'Sullivan.

† Brit. Critic, 1834; see Dublin Un. Mag. ii. 101.

‡ See Dublin Un. Mag. v. 613, and Westminster Review, xxiii. 169.

to the year 1799, when he was about twenty years old; 400 letters, extending from 1800 to 1818; and a journal extending from 1818 to 1847. The journal gives a good idea of his life and times, and the letters display the most engaging traits of the writer's character. Indeed, it has been truly remarked, that amid all the demands of the society which courted and flattered him, and in which he perhaps passed too much of his time, he preserved his domestic affections unchanged, and was a devoted son, husband, and parent. To his wife he paid "the homage of a lover," and was rewarded by an affectionate devotion which ended only with his life.

Lord Byron spoke of Moore as "the poet of all circles and the idol of his own," and it would be easy to multiply like tributes of admiration. Whatever rank he may take generally as a poet, Lord Russell is justified in concluding that "Of English lyrical poets he is surely the first."

THOMAS O. DAVIS (born A.D. 1815—died A.D. 1845), of whom we have already given a short sketch in our memoir of Thomas D'Arcy M'Gee, was born at Mallow in the year 1815, and died in Dublin at the early age of 30. His powers as an intellectual man, a thinker, and a writer, were never fully recognised in his lifetime. Within a short period he wrote much on politics and literature, as a poet and as a critic; and however men may differ as to the political opinions he held, there can be no second opinion as to the large resources, the capacity of reasoning, the affluence of illustration, the untiring energy, and the heart-sprung eloquence with which he enforced them. His poetry, it has been truly said, was the spontaneous expression of a soul instinct with high impulses and kindly feelings, and full of affection for all goodness and beauty in art, in nature, and in human life. What he did was a mere promise of the things to come, had he been spared, but even so, he has left behind him abounding proofs of the great qualities of his intellect.*

He was educated at Trinity College, Dublin, where, after winning many distinctions, he graduated in 1836. He was called to the bar in Michaelmas Term 1838, but was too much occupied in politics to attend much to legal pursuits.

In 1842 the *Nation* newspaper was established, and its professed object was "to create and cherish public opinion in Ireland, and make it racy of the soil." Its chief promoters were Davis and Dillon, and its management was entrusted to Charles Gavan Duffy. The *Nation* sought to bring about the co-operation of as many sections as possible of Irishmen on the common ground of nationality, and to avoid all questions of sectarian controversy and mere party politics. Davis, a Protestant, and brought up amid Tory surroundings, was the principal writer in that journal. He contributed some of the most remarkable as well of the poetic as of the prose compositions published in its columns. In a sketch of the Young Irelanders of '48, which appeared in the *Gentleman's Magazine* (May 1875), the writer has drawn from his own recollections the following picture of their leader:—"Davis had less nervous vigour (than Duffy), less trenchant directness in his prose, but his in-

The Nation, Sept. 20 and 27, 1845, where will be found tributes to Davis from all the Irish journals.

tensely sympathetic nature, his power of imparting to others, by a style of writing sustained in the extreme but always simple, the feeling that actuated himself, gave him, especially amongst a people so impressionable as those he addressed, an unrivalled influence. For poetry, to the time when he connected himself with the *Nation*, he had shown no capacity. He attempted versification without any consciousness that he possessed the gift of song, and solely because he was impressed with its importance as a means of awakening popular emotion. But the result was a collection of songs and ballads which number amongst them some of the most stirring vigour, and others of the utmost grace, tenderness, and beauty. 'The Sack of Baltimore' has hardly a rival in its charm of description, its dramatic presentment of the most exciting action, and its deep and touching pathos. 'The Geraldines' likewise, and some of the verses of 'Fontenoy,' are very fine."

A collection of Davis' national and historical ballads, songs, and poems forms part of Duffy's National Library. A new and revised edition appeared in 1869, with an introduction by the editor, in which full justice is done to the character of Davis as a writer and a man.*

The life, death, and work of Thomas Davis have been fittingly commemorated also in a short elegy from the pen of Dr Samuel Ferguson.

The article in the *Gentleman's Magazine* already referred to goes far to dispel many of the false impressions which had commonly prevailed with respect to Davis and the other remarkable men that composed the Young Ireland Party of '48. Written by one professedly of their number, and entirely identified with their policy, it may be deemed by some too partial in its description of Davis. There is, however, one testimony which must be above all suspicion; and in justice to the memory of departed genius we will endeavour to preserve it.

"Strongly, and we hope not ineffectually, as the *Warder* has ever opposed the views of the *Nation* newspaper and of the Repeal Association, it is with the deepest sorrow that we have to announce the untimely death of Thomas Davis, Esq., one of the ablest and most brilliant of the many admirable political and poetic writers of his party. With a scholarship in general literature, as well as in history and in politics, the extent of which was absolutely prodigious, Mr Davis combined the finest and the noblest natural endowments of mind and disposition; he was a constant, earnest, and guilelessly honest labourer in the cause of his choice, and in its service he lavished, with the unreserve of conscious genius, the inexhaustible resources of his accomplished and powerful intellect. Independence, sincerity, and honour were eminently his characteristics; in all his plans and aspirations were apparent the same generosity, and benevolence, and chivalric abandonment of self; his ardour was genuine—undebased by the scheming of ambition—untainted by the rancour of faction; and if we pass by the errors of a wrongly chosen cause, he was entitled truly to the noble name of patriot. Young though he died, his life had been long enough to impress the public with

* Further notices of him will be found in the Hon. C. G. Duffy's introduction to "The Ballad Poetry of Ireland," Mr B. Bernard's "Life of Samuel Lover" (1874), Mr M. J. Barry's volume of the "Songs of Ireland" (1869), and Mr D. F. McCarthy's "Book of Irish Ballads" (1869).

a consciousness of his claims upon their admiration and respect; his admirers were of all parties, and in none had he an enemy."

THE COUNTESS OF GIFFORD (born 1807—died 1867).—Helen Selina, eldest daughter of the late Thomas Sheridan, grand-daughter of R. B. Sheridan, and sister of the Duchess of Somerset and the Hon. Mrs Norton, was born in 1807. Her ladyship married first, in July 1825, Price, third Lord Dufferin and Claneboye, by whom she had an only son, the present Lord Dufferin. On October 13, 1862, she married, secondly, the late Earl of Gifford, eldest son of the late Marquis of Tweeddale, who died on the 22d of December following. Her ladyship was well known in the fashionable world for wit and beauty, and like her sister, Mrs Norton, courted the muse successfully, having been a contributor to several of the "annuals," and to other periodicals. Of her many popular songs and ballads her "Lament of the Irish Emigrant" is the best known, and will never lose its hold on the affections of the Irish nation. Her ladyship died at Dufferin Lodge, Highgate, on the 13th of June 1867.

SAMUEL LOVER (born 1797—died 1868).—Poet, painter, dramatist, musician, and novelist, Samuel Lover has established many titles to fame. He was born in Dublin in February 1797, and his father, a stockbroker of that city, intended him for the prosy pursuits of commerce, but fortunately for the world, his son's tastes lay in another direction. A public dinner given to Moore in 1818, afforded him an opportunity of displaying his varied accomplishments as poet, composer, and vocalist. A song, composed for the occasion in honour of the bard, charmed the audience and gained him the friendship of Moore. Soon after he became a contributor to the magazines, and about 1820 published a volume of *Legends and Stories of Ireland*, of which a second series appeared in 1834. Shortly after his first appearance as an author he adopted the profession of a miniature painter; and his success was sufficiently marked to secure his election as academicien of the Royal Irish Academy of Arts, of which he became secretary in 1828. In the meantime he did not fail to cultivate in turn every one of his endowments. He produced in 1831 the operatic drama of "*Grana Uile, or the Island Queen*," which was completely successful. He now determined to migrate to the great metropolis. In 1833 he exhibited at the Royal Academy his portrait of Paganini, and in 1835, at the exhibition at Somerset House, a portrait of the Ambassador of the King of Oudh. He also painted admirable portraits of Lord Brougham in his official robes, of Thalberg the pianist, and of Russell Moore, the youngest son of the poet. Of his fanciful class of pictures, one of the earliest that he exhibited in London was called "*Painting, Sculpture, and Architecture*." Another, exhibited in 1838, was his "*Connemara Kelp-gatherer*," which was followed soon after by "*The Rebellious Ward*," and a portrait of "*An Egyptian*." As some evidence of the extent to which his merits were already recognised, it may be mentioned that he was honoured with a place in the "*Gallery of Celebrities*," published in *Fraser's Magazine*, the drawings of which were executed by MacIise; and further he was the subject of the following notice in *Blackwood*:—"A

new poet in our day is a discovery worth recording, but a new poet who is also a musician, painter, and novelist, is quadruply worth wondering at. This is the case of Mr Lover, a young Irishman who has lately made his appearance on this side of the Channel. He is an artist of such skill as to have produced the very best small portrait (that of the Ambassador of the King of Oudh) at the last year's Exhibition at Somerset House. He has written some short but witty dramas, and some volumes of Irish Stories, which, we believe, are very clever, and are worthily illustrated by some sketches from his own pencil. But his songs are now the topic. We confess we have not been much captivated by what has passed for Irish song-writing in England. Those songs which profess to be humorous, the playhouse pieces especially, are absolutely barbarous,—the essence of vulgarity, unrelieved by anything that bears the slightest resemblance to humour, in Ireland or any other country whatever. Even the amatory songs, which have had their day among us, have not altogether stolen our hearts. They have treated of love alternately like a schoolmaster and a schoolboy. They have none of the intense feeling,—the flush of fever, the mixture of sadness and playfulness, the delight and also the agony of true inspiration. In the songs of the present writer, we find much of the rich caprice, and not a little of the force of passion.”*

His professional reputation now became fully established, while his social and musical accomplishments gained him admission to the most brilliant circles of the metropolis. It was at the close of 1835 that Lover began his labours as a dramatist. He wrote a Christmas novelty for Madame Vestris, under the title of “The Olympic Picnic,” which created a most favourable impression. His next effort was a comedy, “The Beau Idéal,” written for Liston. In 1837 he adapted his novel of “Rory O'More” for the Adelphi Theatre, in which Tyrone Power, as the hero, gained one of his greatest triumphs. Soon after he produced “The White Horse of the Peppers,” and “The Happy Man.” The operetta of the “Greek Boy,” brought out by Madame Vestris at Covent Garden, for which he composed both words and music, and “Il Paddy Whack in Italia,” brought out by Balfe at the Lyceum, were highly successful. His last pieces were “The Hall Porter” and “Macarthy More.” Amongst the merits of Lover's dramatic works there is one which entitles him to the gratitude of his countrymen: “They accomplish the same object for our drama that his stories do for our fiction, and his comic love songs for our verse,—they present the Irish peasant for the first time with a whole coat and clean face; they place him before the English public in all his vivacity and drollery, without a tinge of the low vulgarity which had so long been his disgrace.”†

Lover's career as an artist was doomed to an untimely end. His sight, too severely taxed, became so impaired that he was obliged to abandon painting almost entirely; and photography inflicted the final blow by extinguishing altogether the miniature-painter's art.

Lover's published compositions number as many as two hundred. His lyrics amount to two hundred and sixty-three, all of which were

* Blackwood's Mag. vol. xli. 1836.

† The Life of Samuel Lover, by Bayle Bernard. H. S. King & Co.: London, 1874.

set to music. As a composer of song-music he has not often been surpassed; and as a song-writer he was second only to Moore.

In 1836 Lover's first novel, "Rory O'More," was first given to the world. Its successor, "Handy Andy," was commenced in *Bentley's Miscellany*; and his last production was "He would be a Gentleman," originally entitled "Treasure Trove."

"Simply facetious as are Lover's stories, it must be always borne in mind, that they had a purpose under their merriment which bestows on them some dignity. They had the purpose of his songs. They were written, if not to advocate the rights or paint the sufferings of the peasant, at least to renovate his character,—to divest him of vice and coarseness, which had been so repugnant to English sympathy, and so to do something to abate one of the prejudices against his country. To this end Lover required only the endowments of taste and humour, and these he possessed to an extent which partly placed him abreast of the best men of his time."*

In 1844 he appeared before the public in a series of entertainments, which were styled by him his "Irish Evenings," and achieved a complete success. "Rory O'More" and the "Angel's Whisper" were "vehemently encored, and 'Barney O'Reirdon' and 'The Gridiron'—in which his assumption of the peasant character was something worthy of Power himself—as heartily laughed at and applauded." This performance was continued to the close of the London season, when he visited all the principal towns of England and Ireland, and met with an enthusiastic reception.

He visited America in 1846, and entertained large and delighted audiences from New York to New Orleans. Returning to England in 1848, he resumed his entertainment, with additions from his American budget.

Lover's first wife was a Miss Birrel, an amiable and cultivated lady, the daughter of an architect in Dublin. His second wife was a Miss Mary Wandley, the daughter of William Wandley of Cobham Hall, Cambridgeshire. Mr Bernard speaks of her as "a lady whose taste and refinement were as capable of estimating his talents as her other higher qualities could ensure his happiness generally." About this period Lover devoted himself to the production of oil paintings—among which were Sault St Marie and Lake Georgian in America, Mont Orgueil in the island of Jersey, and Sandfort Castle on the coast of Dorsetshire. He seems to have himself regarded these efforts as merely tentative, and rarely sought to give them publicity. He still continued to write songs and to contribute amusing papers to the London periodicals. He also produced some musical pieces: one, called "The Sentinel of the Alma," for the Haymarket, in which Hudson admirably sustained the part of the hero, an Irish soldier; another for the Lyceum, called "Macarthy More," in which Drew took the leading character. He also wrote the libretti of a few operas for Balfe.†

Lover's next work was a collection of Irish Lyrics. In 1859 he published, under the pseudonyme *Ben Trovato*, his "Rival Rhymes,"

* Bernard's Life of Lover.

† In 1856 Her Majesty was pleased to bestow on him a pension, "in recognition of his various services to literature and art."

after the manner of the "Rejected Addresses." In the following year he took an active part in the formation of the London Irish Volunteers, and in vigour and punctuality set a good example to the youngest of the corps. He wrote several volunteer songs, of which "Defence but not Defiance," and "Two Barrels," were the most popular. With those and other occupations, Lover's time passed agreeably along up to his sixty-seventh year, when his good health suddenly deserted him. Breaking up his home at Sevenoaks, he repaired to the Isle of Wight and thence to Jersey, where he died, in his residence at St Helier's, on the 6th of July 1868. He was interred at Kensal Green, his comrades of the London Irish Volunteers following his body to the grave. A tablet to his memory was put up in St Patrick's Cathedral, Dublin, with a suitable inscription from the pen of the Rev. Edward Nelson of St Stephen's, Regent's Park.

Lover left behind him a great number of unpublished writings, consisting of dramas, entertainments, American sketches, and poetry, from which selections have been made by Mr Bayle Bernard in the second vol. of his deeply interesting biography.

THE HON. MRS NORTON, daughter of Thomas Sheridan, and grand-daughter of Richard Brinsley Sheridan, was born in 1808. Her mother was daughter of Colonel and Lady Elizabeth Callendar, and under her care Mrs Norton and her sister, the Duchess of Somerset and the late Lady Gifford, received every advantage of education, intellectual and social. While still in her girlhood, Miss Sheridan wrote verses and plays for a private performance. "The Dandies' Rout," written at twelve years of age, was intended as a continuation of "The Dandy Papers," which were the popular children's books about that period. In 1827, at the age of nineteen, she married the Hon. Geo. L. Norton (brother of the late Lord Granby). Her next essay in literature was published anonymously in 1829, and entitled "The Sorrows of Rosalie, a Tale; and other Poems." This was followed by the "The Undying One, and other Poems," in 1830. In 1836 a separation took place between Mrs Norton and her husband. On this unhappy event in her life we make no comment, except that it caused no change in the feelings of esteem and affection with which Mrs Norton had been regarded by many who deplored the sad estrangement. In that year she published "A Voice from the Factories," and in 1840 "The Dream, and other Poems." In a review of this work in the *Quarterly*, H. N. Coleridge writes:—"This lady is the Byron of our modern poetesses. She has very much of that intense personal passion by which Byron's poetry is distinguished from the larger grasps and deeper communions with man and nature of Wordsworth. She has also Byron's beautiful intervals of tenderness, his strong practical thought, and forcible expression." "The Child of the Islands" appeared in 1845. The real character of this poem was a series of outpourings upon the condition of the poor. It gave a picture of England, and the social condition of her children, designed to remedy in some measure the want of communication between classes, and impress the imagination of the future ruler of the islands with a due sense of the wants, trials, and tempta-

tions of his humbler fellow-creatures. The poem was spoken of in the *Quarterly* as "the fairest wreath as yet won in the service of the graver muses for the name of Sheridan."

Mrs Norton's other works are:—"Stuart of Dunleath; a Story of Modern Times" (1847); "Aunt Carry's Ballads for Children" (1847); "The Martyr; a Tragedy" (1849); "A Residence at Sierra Leone" (1849); "English Laws for Women in the Nineteenth Century" (1854); "A Letter to the Queen on Lord Chancellor Cranworth's Marriage and Divorce Bill" (1855). Mrs Norton has also contributed to several of the annuals and to other periodicals, as well as occasionally to newspapers. All her writings breathe a spirit of tenderness and truth; and there is a settled air of melancholy about them which indicates the prevailing tendency of her mind. Her triumphs and her troubles have gained her many tributes of admiration and sympathy, but her highest claim to be loved and honoured will ever rest on her pleadings for the poor.

WILLIAM ALLINGHAM was born in 1828, at Ballyshannon, where his father was manager of the Provincial Bank. In 1850 he published his first volume of "Poems," dedicated to Leigh Hunt. In 1854 his "Day and Night Songs" appeared, and an enlarged edition of them, illustrated by Millais and other eminent artists, was published in the following year. "Lawrence Bloomfield in Ireland," a modern poem in twelve chapters, appeared in 1864. A review of Mr Allingham's works, in which full justice is done to his high merits as a poet, will be found in the *Irish Quarterly Review*. Mr Allingham holds an appointment in the Customs. He was for many years a valued contributor to *Fraser's Magazine*, and became its editor upon Mr Froude's resignation in 1872.

JOHN ANSTER, LL.D. (born A.D. 1793—died A.D. 1867), was the eldest son of John Anster, Esq. of Charleville, in the county Cork, where he was born in 1793. He entered Trinity College, Dublin, in 1810, obtained a scholarship in 1814, and took the degree of A.B. in 1816, and of LL.B. and LL.D. in 1825. He was called to the Irish bar in 1824, and for several years went the Munster Circuit. In 1837 the Lord-Lieutenant appointed Doctor Anster Registrar to the High Court of Admiralty, an office he held until his death. He was elected Regius Professor of Civil Law in Trinity College, Dublin, in 1850, and about the same period was Vice-President of the Royal Irish Academy. He married in 1832, Elizabeth, daughter of William Blacker Bennett, Esq. of Castle Crea, co. Limerick, by whom he left two sons and three daughters. He died at his residence, Gloucester Street, Dublin, on the 9th of June 1867, and was buried at St George's Cemetery, Drumcondra, in the presence of a numerous and highly distinguished assembly of friends.

In college Dr Anster was highly distinguished, not alone for those rare classical attainments which won for him the highest academic honours, but also for those brilliant poetic gifts which were soon to win for him a world-wide reputation. While yet an undergraduate he published some poems of great merit, and his efforts in prose were equally successful. Although he had no pretensions to be considered an eloquent speaker, his speeches in the Historical Society possessed intrinsic

excellence of a high order. He was awarded the society's prize for composition, and had the honour of closing the session of 1814 with a speech which gained him the gold medal for oratory.

In college, too, he manifested that love for German literature which, in after years, became the master-passion of his life. In 1817, the year after he graduated, he was awarded the prize offered by the University for the best poem on the death of the Princess Charlotte; and in the same year he published a small volume of poems, including the prize ode, together with a number of short pieces, original and translated. While in London in 1819 Dr Anster first met Samuel Taylor Coleridge, who was then residing with Dr Gilman at Highgate; and the acquaintance then formed afterwards ripened into the closest intimacy and friendship.

Of his career at the bar there is little worth recording. On circuit his wit, too quick and fine for the ready apprehension of ordinary listeners, found an appreciating audience, and he was duly prized as one of the most cultured and gifted members of the Munster bar. But his nature was far too sensitive and refined for the rough work and prosaic drudgery of a junior's probation. Indeed, the very qualities and attainments which were soon to gain him European fame, were about the poorest recommendations imaginable to the brief-dispensers of Cork and Limerick. "He was never fitted," writes a member of his circuit, "for the noise and bustle of practice at the bar, the contentions of the forum, the badgering of witnesses, and lacked the ready knack of speaking, so essential to success in the courts." And yet there were few men of sounder learning and judgment in the profession, or more accustomed to close research and patient investigation. But attorneys cared for none of these things. "Poet" and "dreamer" were convertible terms in their philosophy, and youthful indiscretions with the muses were blots on a junior's fame which nothing but a miracle could obliterate. As for genuine legal acquirements, what chance had their modest and retiring possessor against the veriest pretender who could shout his own praises?

In 1820 Dr Anster translated some extracts from Goethe's "Faust" for *Blackwood's Magazine*. These fragments were the first rendering of any part of that poem into English, and their vigour and truth were recognised by the great German poet himself. They were highly praised too by Coleridge and Mackenzie. The success they met with both in this country and in America encouraged Dr Anster to undertake a translation of the entire poem. The complete translation of the first part of "Faust" appeared in 1835, but the second part was unavoidably delayed until 1864.

The *Edinburgh Review*, speaking of the portion published in 1835, pronounced it "one of the few translations which, in any language, hold substantial rank in their own country, and are admired, cited, and emulated in lieu of the originals." Another writer speaks of the whole work as a production of rare felicity and genius, and one of the few instances in which translation attains to the level of original composition. It at once attained the highest position, and notwithstanding the many translations, both in prose and verse, that have since appeared, retains its popularity.*

* Imperial Dictionary of Biog. J. F. Waller.

Dr Anster's translation has been accepted in Germany as the standard English translation of Faust, and the first part has been twice reprinted there. At the time of his death he was engaged in preparing a third German reprint, to be published by Baron Tauchnitz of Leipsic. As a proof of the estimation in which his work is held in Germany, it may be mentioned that soon after his death an address was presented to Dr Anster's widow, by a number of Germans resident in Ireland, distinguished for their literary position, who, while expressing their sympathy with Mrs Anster, desired "to place on record their profound sense of the important services rendered by Dr Anster, as an eminent scholar and poet, in the promoting of German literature in this country."*

The *Dublin University Magazine* of November 1839 contains a portrait of Dr Anster. It says of his great work:—"There is not in our language a translation of any work of length which produces so entirely the effect of original poetry on the mind, and this without the slightest omission of any image in the original which could with propriety be retained, and with little more of addition or expansion than was absolutely necessary for the purpose of explanation. On the Continent the work is frequently quoted in the same way that Schubarth and Ekermann are. But its value is far higher than that of any commentary on the original can be. It is as an English poem that Anster's Faust must be regarded; and it is really astonishing with what felicity thoughts the highest and deepest in German theology, and the subtlest in their metaphysics, find adequate expression in our language; and how scenes which—if we look at any other exposition of them—seem shapeless as the most misty reveries of the Swedenborgians, assume shape, and colour, and life. . . . But it is not in the more serious passages where the interest of the situation, and the reader's sympathy once successfully awakened, are of themselves sufficient to sustain attention, that we feel surprise at the triumph achieved by the translator of this wonderful poem. The difficulties which we should have imagined insurmountable, and which yet have been completely overcome, are of another kind. In the character of Mephistophiles there are constant touches of humour, which are brought before the English reader with perfect fidelity. When it is considered how difficult it is to communicate any perception of the humour of one nation to another . . . we shall be better able to estimate what has been accomplished by the translation of Faust. . . . And it is really curious, in comparing Anster's translation with the original, to see how nearly literal it often is, and by what skilful touches—when literal translation would have plainly destroyed the effect of the original—that effect is, in some different way, produced."

The article just quoted appropriately closes with the following beautiful tribute of one true poet to the genius of another:—

TO THE TRANSLATOR OF GOETHE'S "FAUST."

"Enchanter! thou hast made the spell thine own,
Buried in silence with the mighty dead;
The weird light from the wizard's grave is shed,
Dancing on rubied pane and pillared stone.

* The Gentleman's Mag. August 1867.

Hark ! through the haunted choir the swelling tone—
 That midnight chaunt of dolour and of dread—
 A wailing from death's cold and startled bed :
 And now 'tis woman's broken-hearted moan—
 Margaret ! poor child, thy choking sob I hear,
 And the fiend's laugh rings wildly through the pile.
 Margaret ! forsaken one ! the spell hath stood,
 And, in charmed might, Enchanter wins the ear,
 Yea, and the heart of SHAKESPEARE'S own proud isle,
 To grant, by Rhine's green wave, meet rivalhood."

In 1837 Dr Anster published a volume entitled "*Xeniola*," containing translations from Schiller and De La Motte Fouqué, which fully maintained his reputation. In addition to those works which bear his name, he was the author of many contributions to the *Dublin University Magazine*, *North British Review*, and other literary periodicals.

In 1850 Dr Anster was elected Regius Professor of Civil Law in the University of Dublin, and he ably filled that chair until his death. His introductory lecture on the study of the civil law was published in 1859, and it amply sustained his reputation as an eminent "civilian." Professor Webb, who succeeded to the chair of Civil Law on Dr Anster's death, paid an eloquent tribute to his memory in his opening address. Speaking of the great loss which not only the University but the country had sustained by his death, Dr Webb thus truly described him:—"He was emphatically a man of genius. That exquisite simplicity of character, than which genius has no more infallible characteristic, was his. To no one could the familiar quotation be more justly applicable than to him—'He was indeed in wit a man, and in simplicity a child.' In his case, as in that of the kindred spirit whose statue stands before your portals,* the limpid transparency of his character made an illusion which disguised its depth. If there were any defect in that simple and unaffected nature, it was the absence of the alloy of those harder, if not baser materials, which is so requisite in the practical concerns of life. The same causes which worked him injustice as a man, combined to work him injustice as a lawyer. But he was a profound civilian in the eyes of all who could estimate his depth. His mind was in constant association with the great jurists of ancient and modern times. He had drunk deeply at the fountain of the philosophy of law. But his admirers are more numerous than the mere votaries of a science which attracts so few. He was not only a profound lawyer but a poet. As a poet he achieved a glory which, from the days of Dryden and of Pope, has only been achieved by Coleridge and by him. In his marvellous rendering of a wondrous work, he has made a German masterpiece a British classic. He has proved that it is a poet only who can reproduce, revivify, and recreate a poet's work; and men will cease to remember the 'Wallenstein' of Coleridge when they cease to be instructed and entranced with Anster's Faust."

Dr Anster died of gout on the 9th of June 1867. The following brief extract from one of the leading Dublin papers is worthy of being preserved:—

"The public funeral of the learned and lamented Dr Anster took place yesterday, at St George's Cemetery, Drumcondra. The Royal Irish

* Goldsmith.

Academy attended officially, and a large number of eminent and distinguished men assisted at the mournful ceremony, for Dr Anster was beloved and valued in his own country by all who could appreciate genius, learning, high culture, and the brilliant poetic gift, whilst throughout Europe he was known and celebrated as the great interpreter and translator of Goethe's 'Faust.' Happily he lived to publish the second part of that remarkable work, a task to which he had devoted many years of his life, thus completing his magnificent contribution to English literature of that wonderful German work, transfused into our tongue with all the magic beauty and sparkling brilliancy of the original.

"Dr Anster was also one of the chief lights and supporters of our national literature; foremost amongst that splendid band of writers, now scattered and silent, who founded and maintained the glory of the *Dublin University Magazine*. We mourn in him the loss of a man of brilliant and rare endowments. As a poet, a wit, a thinker, a talker, and a writer, his place will not be easily filled up in the literary circles of Dublin, or in general society, where, sometimes brilliant, or sometimes sad, according to the electric influences that surrounded him, he was yet always genial and gentle, and the best of conversationists on literary subjects, over which his keen wit played, and flashed, and flickered with strange eccentric lights, illuminating all he touched by his logic, his rapid fancy, and his playful irony, or the inexhaustible stores of his immense erudition.

"His life passed quietly in the serene calm so dear to poetic natures, apart from all the turmoil of public politics, or the faction cries of bigotry and intolerance. It is fitting that Ireland should worthily honour his memory, and show, by her sympathy with his sorrowing family, the national appreciation of Dr Anster's eminent claims to the title of a distinguished and gifted Irishman."

Amongst Dr Anster's papers are a number of letters and other documents of great interest. They will no doubt, in good time, be given to the public whenever his life shall be written with the fulness of a separate biography.*

DENIS FLORENCE M'CARTHY was born in 1820. He claims descent from the ancient royal Irish sept of the Maccauras. His "Ballads, Poems, and Lyrics" were published in 1850. This volume, which contains translations from nearly all modern European languages, as well as original compositions on Irish themes, gives him high rank as an accomplished and elegant scholar, a most felicitous translator, and a spirited and graceful poet. In 1853 he translated Calderon's dramas into English asonante verse, with a valuable introduction and notes. He edited in 1846 "The Book of Irish Ballads," which was intended as a sequel to "The Ballad Poetry of Ireland," and worthily found a place beside that well-known volume. A second edition of this book appeared in 1869, dedicated to Dr Samuel Ferguson, and with a preface which forms a supplement to the able and interesting introduction

* For notices of Dr Anster, besides those already quoted, see Larousse's *Dictionnaire Universel du xix^e. Siècle*, tom. 1 (Paris, 1866); Valpèreau's *Dictionnaire Universel des Contemporains* (Paris, 1870); Ripley and Dana's *American Encyclopædia* (New York, 1858).

to the first issue of "The Book of Irish Ballads." He was a frequent contributor to the *Nation*, and wrote many patriotic songs and ballads. His "Under Glimpses, and other Poems," and his "Bell-founder, and other Poems," were published in 1857. In 1871 he received a civil service pension of £100, in consideration of his services to literature.

2. ACTORS AND MUSICIANS.

MARGARET (better known as PEG) WOFFINGTON was born in Dublin in 1719, and died near London, March 28, 1760. In 1728 a Madame Violante, now no longer remembered but as the first instructress of Mrs Woffington, formed a company of children, the eldest not above ten years of age, whom she instructed in several small pieces. The "Beggars' Opera" being then the rage in London, Violante undertook to bring it out in Dublin on a small scale with her little performers, or, as they were called in the bills of that day, "Lilliputian Actors." In this novel representation Margaret Woffington, then only ten years of age, made her first appearance on the stage in the character of "Polly," and her marvellous talents at once became the great theme, in and out of the theatre, of Dublin conversation. A commencement so favourable secured her an engagement a few years afterwards at Smock Alley Theatre, where she fulfilled every expectation that had been formed of her, and excited an enthusiasm which went on increasing with her years and celebrity, until it reached its height at last on the memorable night when, in the fulness of her fame, she was borne away fainting from the stage of Covent Garden—never to appear again in public. She did not long survive her retirement, for on the 28th March 1760, in the forty-second year of her age, she died, and was buried at Teddington. In this short interval she endeavoured to make amends for the past by the most exemplary piety and benevolence,—for she was "one of those few penitents who condemn their follies, but do not let their contrition corrode their amiable qualities." Indeed, all through her eventful life, its trials and its triumphs, we get glimpses of something that was good and sweet in her nature, which, apart from the fascination of her wit and beauty, could win the staidest amongst men, and make the purest of her own sex deal tenderly with her failings.

Her chief merit in acting was in the representation of females in high rank and of dignified elegance,—Millament, Lady Townly, Lady Betty Modish, and Maria in the "Conjuror," were exhibited by her with such happy ease and gaiety, and with such powerful attraction, that the excesses of these characters appeared not only pardonable, but agreeable. Nor did she confine herself to this line of acting. Davies says she was excellent in Lady Plyant and Mrs Day in the "Committee." Sir Harry Wildair was her favourite character. Wilkinson says "she was an elegant figure in breeches, and looked and acted with such spirit, that she gave flat contradiction to what Farquhar

asserted, that when Wilkes died, Sir Harry might go to the Jubilee." She repeated this character with never-ceasing applause. She was excellent also in Sylvia, Portia, and several other like characters. In short, she aimed at universal excellence in her profession, and acted several parts in tragedy, such as Jane Shore and Hermione, with marked approbation. Mrs Woffington's company was sought after by men of the first rank and distinction,—persons of the gravest character and most eminent for learning were proud of her acquaintance and charmed with her conversation. She frankly declared that she preferred the company of men to that of women; the latter, she said, talked of nothing but silks and scandals. She was possessed of a good understanding, which was much improved by society and books. There was a most attractive sprightliness in her manner, and she was always affable, good-natured, and charitable.*

In 1752 Mrs Woffington was engaged in Dublin, and in the Christmas holydays of that year she accompanied Sheridan, then manager of the Dublin Theatre, to Quilca, in the county Cavan, for the alleged purpose of meeting a clergyman, who was to receive her recantation of the Roman Catholic faith, and admit her into the Protestant Church. An estate of £200 a-year in Ireland had been left her by her old friend and admirer Owen MacSwiney, which, as the account states, "she was put in possession of by virtue of that recantation."

Murphy, in his *Gray's Inn Journal* for Jan. 20, 1752, gives an extract from a letter, which he says in joke he had received from Dublin: "Various are the conjectures concerning the motives which have induced Mrs Woffington to renounce the errors of the Church of Rome; but the most probable opinion is, that some eminent lawyer advised her to this step, in order to qualify her to wear a sword in Sir Harry Wildair and Lothario, which she could not safely attempt as a Papist, it being highly penal in this kingdom for any of the Romish communion to carry arms."

On referring to our memoir of Owen MacSwiney, the reader will see that he did not die until the 2d of October 1754; nearly two years after Mrs Woffington is said to have recanted, and entered into possession of MacSwiney's Irish estates. Perhaps he gave them to her by what lawyers call an act *inter vivos*, and this may account for his being in rather straitened circumstances during the rest of his life.

O'Keefe says Mrs Woffington was a good daughter, and did not forget the comforts of her aged mother; and her sister, Mrs Cholmondely, owed to her her education and subsequent high position in life. She built and endowed a number of almshouses at Teddington.

Her portrait as Penelope was painted by Reynolds. In Leslie's *Life of Sir Joshua*, there are many allusions to her, and to her more happy sister; but one short extract must suffice: "or where Mrs Cholmondely, by her badinage and her beauty, reminds those who knew her lovely and witty sister, Peg Woffington, of that charming woman. By her care, Mrs Cholmondely was educated, reared for fireside life, and happily as well as highly married, before her sister died at forty-two,

* Geneste's *History of the Stage*; Hitchcock's *History of the Irish Stage*.

without a woman-friend but the poor creatures her charity had relieved, or the fallen ones her tenderness had comforted." *

JAMES QUIN (born A.D. 1693—died A.D. 1766) was the son of James Quin of Dublin, who graduated A.B. in the Trinity College in 1673, and became a student at Lincoln's Inn, whence he was called to the English bar; but coming into a considerable fortune by the death of his father, Mark Quin, at one time Lord Mayor of Dublin, he retired from the bar and took up his residence in his native country. His marriage was attended with circumstances which determined the future destination of his son. The lady he married was a reputed widow—her husband being dead in law, though alive in fact. After an absence unconscionably long he returned and claimed his wife. Young Quin, the issue of this union, was placed at an early age under the care of a Dr Jones of Dublin, with whom he remained until his father died in 1710, when he became heir to a *damnosa hæreditas* in the shape of a heavy and disastrous law-suit. Thus stripped of the property he expected, Quin went upon the stage, and after performing for a short time in Dublin, he appeared in London; acting at first inferior parts at Drury Lane and Lincoln's Inn Fields, till by a happy hit his merits became known and appreciated. An order had been sent by the Lord Chamberlain to revive the play of *Tamerlane* for the 4th of November 1716. On the third night of its performance, Mr Mills, who took the part of Bajazet, became suddenly ill, and Quin was called on to read the part, which he did to the satisfaction of the audience. The next night he made himself perfect, and performed it so successfully that he was recognised at once as a man of great and early genius. From this time he rapidly rose until he became the first tragedian of his day. His brilliant career, however, had narrowly escaped a sudden interruption by an unlucky encounter between him and Mr Bowen, which ended fatally to the latter. Mr Quin got off with a verdict of manslaughter, and soon after returned to the stage. Many years after this event, Quin fought a duel with the celebrated Mr Theophilus Cibber in the Piazza, Covent Garden. Mr Cibber was slightly wounded in the arm, and Mr Quin in the fingers. After having their wounds dressed, we are informed, "they came into the Bedford coffee-house and abused one another."

In the summer of 1741, Quin and other celebrities visited Dublin, and on his return to London he found the theatrical public entirely engrossed by Garrick, who in the October preceding had begun his career, and was then performing with immense success in Goodman's Fields. The fame of the new favourite afforded no pleasure to Quin, who observed that "Garrick was a new religion, and that Whitfield was followed for a time; but they would all come to church again." In the season of 1742-3, Quin returned to Covent Garden, where he opposed Garrick at Drury Lane, but with very little success. A plan was then proposed, in 1743, to bring them together in a performance for their mutual benefit at Lincoln's Inn Fields. But the plan failed, and Quin

* Leslie's Life and Times of Sir Joshua Reynolds, continued and concluded by Tom Taylor (London, 1865), vol. ii. p. 11. See also Charles Reade's novel, "Peg Woffington."

returned to Dublin, but only to find the fame of Sheridan as great a bar to undisputed celebrity as Garrick's had proved in London. He returned after some time in no good humour, and remained for a season without an engagement. At last, in the season 1746-7, he was engaged at Covent Garden with Garrick, and those two great actors appeared together in the tragedy of "The Fair Penitent," and when Horatio and Lothario met on the stage in the second act, the applause was so great and so long continued that both of these great masters of art were utterly disconcerted. Soon after this Quin retired on a competency to Bath; but the old fascination was so strong that he reappeared on several occasions, the last being in March 1753, when he performed Falstaff for the benefit of his old friend Ryan. He died at Bath in January 1766, and was buried in the Abbey Church, where a monument was erected to his memory, with an inscription by Garrick.

SPRANGER BARRY was born in St Werburgh's parish, Dublin, in 1719, and died in 1777. He was brought up as a silversmith, but quitted that business for the stage. He began his career on the Irish boards in the character of Othello. In 1742 he joined the company of that year in Dublin which boasted the great names of Garrick, Sheridan, Quin, Woffington, and Cibber. In 1747 he appeared at Drury Lane, and afterwards at Covent Garden. For many of his characters he established an equality with Garrick, and in Othello and a few others contended for supremacy. In 1758 Barry joined Mr Woodward of Drury Lane in building two theatres—one in Dublin, the other in Cork. This experiment did not prove successful, and Barry and his wife appeared in 1766 in the Haymarket under Mr Foote. Mrs Barry (before that time known as Mrs Dancer, and after Barry's death as Mrs Crawford) appeared as Desdemona, and was pronounced by Garrick an actress of the first stamp. She afterwards became no less celebrated in the tragic walk than Barry, and long continued an ornament of her profession. Barry died a martyr to gout in 1777. His pleasing manners and conversation made him a valuable acquisition in society. He was fond of giving grand entertainments, and his ideas in general were too extravagant for his fortune.

MISS BLAND, better known as Mrs Jordan, was born in Waterford about the year 1762. Her father was a captain in the army, possessed of property in Ireland, and her mother was the daughter of a Welsh clergyman. Owing to some informality in the marriage between her parents, the property was lost, and Miss Bland was obliged to try the stage for the support of herself and family. Her first appearance was in Cork when she was only seventeen, and her success far exceeded her expectations. Though not remarkable for beauty, her winning manner and charming simplicity procured a willing recognition of her talents. Having performed for a short time in Dublin, she went to England in July 1782, with her mother, brother, and sister, and appeared at Leeds as Calista in the "Fair Penitent." Her success was so great that Wilkinson, the manager, gave her every encouragement; and she proceeded with his company to York, where her great merits attracted Mr William Smith of Drury Lane, and he engaged her for that theatre, and she

appeared in 1785 in "The Country Girl." "Mrs Jordan came to town," says Mrs Inchbald, "with no report in her favour to elevate her above a very moderate salary, or to attract more than a very moderate house when she appeared. But here moderation stopped. She at once displayed such consummate art with such bewitching nature, such excellent sense and such innocent simplicity, that her auditors were boundless in their plaudits, and so warm in their praises when they left the theatre, that their friends at home would not give credit to the extent of their eulogiums." Such is the account of Mrs Jordan's first appearance in the metropolis; and Mr Galt, in his "Lives of the Players," remarks, that "perhaps no actress ever excited so much true laughter as this delightful lady in the course of her subsequent career." Her second part was Viola in "The Twelfth Night," which she acted in November 1785. To Viola succeeded Imogen in "Cymbeline;" but although in these delicate characters Mrs Jordan showed unrivalled excellence, yet it was her comic vein that most attracted the playgoers of the day, and established her in the good graces of the London public. During the summer vacation she performed at Cheltenham and other places with immense *éclat*. Next, on going north, she got a most flattering reception at Edinburgh, for which she evinced her gratitude by reciting a poetical address of her own composition, expressive of the appreciation she felt for the approval of so critical an audience. She thence proceeded to Glasgow, and was warmly welcomed. The playgoers or that city were determined not to be outdone by their classic neighbours of Edinburgh. They presented her with a gold medal, bearing an appropriate inscription, and accompanied with the following lines:—"To Mrs Jordan,—Madam, accept this trifle from the Glasgow audience, who are as great admirers of genius as the critics of Edinburgh." Having returned to London, her regular career now commenced; and her life, now falling into the routine of her profession, afforded few incidents worth recording. In 1780 her relations with the Duke of Clarence began, and were made the subject of strictures in the press, which excited a strong feeling against her. On the 10th of December 1790 an opportunity occurred which Mrs Jordan boldly seized, and her spirited appeal to the audience restored her to public favour, and her domestic situation was never again adverted to in public. Mrs Jordan was warm and generous in her nature, and was ever ready to help the needy and afflicted. Many anecdotes are told of her private charity, and she often lent her professional services in aid of charitable purposes. About 1811 a separation from the Duke of Clarence became expedient for reasons of state policy. She had several children, and resided at Richmond, where she died on the 3rd of July 1816. Besides her merits as an actress, Mrs Jordan possessed great general talent. She wrote verses with facility, and there was a graceful glow of sentiment in her occasional effusions, which showed she was capable of better work.

MISS FARREN (Countess of Derby) was born in Cork in 1795, and died in London in 1829. Her father was a surgeon in Cork, and her mother the daughter of a brewer in Liverpool. She was very young when she made her first appearance on the stage at Liver-

pool in 1773, in the character of Rossetta, in the comic opera of "Love in a Village." She then gave such promise of excellence that she almost immediately became a favourite with the public, and afterwards acted with increasing estimation in all the principal towns in England. She appeared in London in 1777, at the Haymarket, as Miss Hardcastle in "She Stoops to Conquer." She next essayed tragedy at Covent Gaarden, but achieved no remarkable success. An accident at last brought her into her appropriate sphere. It happened that Mrs Abingdon, the popular favourite in her particular range of character, thought fit suddenly to leave Covent Garden for Drury Lane, and Miss Farren was selected to fill her place. Though exposed to a severe test, she passed triumphantly through the ordeal, and as Lady Townley, and in other characters of the same class, she was entirely successful, and generally preferred to her formidable rival. In the ladies of comedy, it was said, she had no competitor; they were, however, all much alike, and equally remarkable for that sensitive delicacy which was considered her distinguishing characteristic.

She had not been long on the London stage when the propriety of her private conduct won for her a welcome to the best society; and she became the honoured guest of fashionable circles, where she attracted the attention of her future husband, the Earl of Derby. When the Earl first showed a partiality for Miss Farren, his countess, who had long lived apart from her lord, was alive; but the propriety of Miss Farren's conduct repelled the idea of scandal, and every precaution was taken to prevent occasion for offence in the eyes of the world, until at length the only obstacle to their union was removed by the death of the Countess of Derby. Miss Farren took leave of the public at Drury Lane on the 7th April 1797, as Lady Teazle in the "School for Scandal;" and on the 8th of May following was married to the Earl by special license at his lordship's mansion in Grosvenor Square. In her real dignity she acquitted herself admirably, and thoroughly became her position. Queen Charlotte received her with special marks of honour, and she was selected to make one in the procession at the marriage of the Princess Royal. She died in London April 23, 1829, having long enjoyed the distinctions of her rank, and thoroughly proved the solid worth of her character.

CHARLES JOHN KEAN was born in Waterford on the 18th of June 1811, and died at Chelsea on January 2, 1868. His father, Edmund Kean, at the time of Charles's birth, formed one of the company attached to the theatre in Waterford. His mother, Mary Chambers, was also a native of Waterford, descended from the highly respectable family of Cuffe, long settled in that county. When Charles Kean was born, and for a considerable time after, the fortunes of his parents were at the lowest possible ebb; they had barely a subsistence for the present, and were almost hopeless for the future. In Edmund Kean, then an undistinguished country actor, none saw the future "star before whose brightness all rival influences were to become pale." In 1814 he obtained the long sought-for opening in London, and success at once established the great tragedian on the pinnacle of fame. His son Charles was in due course of time sent to school, preparatory for Eton

College. During his stay of three years at Eton he won distinctions in boating, cricketing, Latin-verse making, and fencing. He was withdrawn at the age of sixteen, in consequence of the displeasure of his father, who was at that time deeply embarrassed, and tried to force his son to accept a cadetship in India. Charles refused to leave England unless some provision was made for his mother, who was then living apart from her husband in the utmost destitution. In this emergency Charles Kean determined to adopt the stage as a profession, and on October 1, 1827, made his *début* at Drury Lane in the character of Young Norval in Home's tragedy of "Douglas." The audience received him throughout with kind indulgence, and called for him when the tragedy concluded. It was success, certainly, but not decided success. The press, however, was unanimous in its condemnation, and for several years he made no impression, but rather provoked unfavourable comparison between himself and his father. At length, almost heart-broken, he left London for the provinces. During this tour, and while performing in Glasgow, he visited his father, who was then residing in the cottage he had built in the Isle of Bute. His reception was more cordial than he anticipated. This led to the elder Kean's acting one night in the Glasgow theatre for his son's benefit. They appeared as Brutus and Titus, in Payne's tragedy of "Brutus," and achieved a great success. In 1829 young Kean returned to Drury Lane, but being discouraged by the press and neglected by the public, he resolved again to try the provinces. In the course of the summer he acted with his father in Dublin and Cork, appearing as Titus, Bassanio, Wellborn, Iago, Icilius, and Macduff. In the October following he was engaged to play six nights at the Haymarket. He acted Romeo to Miss F. H. Kelly's Juliet, and on the fifth night appeared as Sir Mortimer in the "Iron Chest." The play was repeated on the closing night, and the London press for the first time afforded him positive praise. He next visited Amsterdam and the Hague, and after a short and unprofitable experiment of three weeks returned to England. He had now obtained a mastery over the mechanical part of his profession, and began to feel his strength. He therefore determined to visit America, and accordingly appeared at the Park Theatre, in New York, as Richard III., in September 1830, and his reception was all he could desire. Returning to England in 1833, he acted at Covent Garden for a few nights with moderate success, when his father was engaged by Laporte the manager, and in the month of March appeared as Othello, Charles as Iago, and Miss Ellen Tree as Desdemona. This eventful performance was the last appearance of the father on the stage. A graphic account of it is given in Barry Cornwall's "Life of Edmund Kean." Shortly after this Charles Kean played Leonardo Gonzago to Miss Tree's Mariana, in Knowles' play of "The Wife." This piece had a great success, and ran for the remainder of the season. In 1833 Kean performed in Hamburgh, and on his return frequently visited Edinburgh and Dublin, and always with increasing attraction and applause. In 1836 he played in his native city, and the gentlemen of Waterford presented him with a silver claret cup valued at £100, with an appropriate inscription. Kean had now arrived at the culminating point of his theatrical life. Having triumphed in the provinces, he was resolved to achieve the

crowning glory to which he aspired—London success—and in January 1838 appeared at Drury Lane as Hamlet, with a triumphant issue never surpassed in the history of the stage. There was now no longer any doubt as to the position he was thenceforward to fill. By his *Hamlet*, his *Sir Giles Overreach*, and his *Richard*, he fairly took his position as a tragedian of the highest rank. After a short visit to the provinces, Mr Kean returned to act at the Haymarket, and again visited America. Returning to London, he engaged at the Haymarket for three successive seasons. It was during this part of his career, on the 29th February 1842, that he married the amiable and accomplished actress Miss Ellen Tree. In the summer of 1845 Mr and Mrs Kean visited America together, and their success was everywhere immense. On their return to England in 1847 they crossed to Ireland, to perform for the benefit of Mr Calcroft, and reappeared at the Haymarket on the 17th January 1848, in Mr Lovell's play of the "Wife's Secret." Their reception, and the success of the play, were equally enthusiastic. At the commencement of 1849 Mr Charles Kean was selected to conduct the "Windsor Theatricals"—a series of private theatricals adopted by the Queen and Prince Albert, with the double object of gratifying their own tastes and promoting the interests of the British drama. Her Majesty presented him with a diamond ring in acknowledgment of his services. It was in 1850 that, in conjunction with Mr Keely, he undertook the management of the Princess's Theatre, and in the following year the sole management devolved on him. "The Merry Wives of Windsor" was the first presented to the public of that gorgeous series of Shakesperian revivals which made an epoch in the history of the stage. "Those productions," says the *Times*, "exposed him to much small satire, and it was boldly stated that he rendered Shakespeare attractive by means, not of poetry and acting, but of scenery and pageant." But he outlived the attacks of his detractors; and judicious critics were soon convinced that his most sumptuous displays of stage-decoration were not mere empty show, but refined and legitimate adjuncts suited to the taste and temper of the age. Mr Kean's marvellous performance of Louis XI., in Mr Dion Boucicault's version of M. Delavigne's play, effectually proved that he could command success by his own merits, without false or adventitious aid.

A banquet, over which the Duke of Newcastle presided, and at which his school-fellow, Mr Gladstone, was the spokesman in presenting a splendid testimonial from his old Etonian friends, signalised Mr Kean's retirement from the Princess's in 1859. In the autumn of that year Mr and Mrs Kean left London to fulfil a long round of provincial engagements, but returned again in 1861, and shortly afterwards appeared at Drury Lane—their last appearance at that theatre being on the 22nd of May 1862.

In 1865 they commenced their professional tour with a visit to Australia, which was followed by a series of performances through the United States. They came back to London in 1866, and again appeared at the Princess's Theatre. This performance was followed by another provincial engagement, and Mr Charles Kean's last appearance upon any stage was on the evening of the 28th May 1867 at the Prince of Wales Theatre, Liverpool, in his celebrated character of Louis XI.

On the following day he was seized with a lingering illness, which terminated in his death, which took place on the 22nd of January 1868, at his residence, Queensborough Terrace, Chelsea, in the fifty-seventh year of his age. All the London and provincial journals paid the highest tributes to Mr Kean's private and professional worth. We quote a short passage from the *Morning Post*:—"Mr Charles Kean evinced extraordinary capabilities for his profession, and won his way to the foremost rank of art. His Shakesperian revivals proved that he possessed a high idea of the importance of the drama, and an ardent desire to place it like a fine jewel in an appropriate setting. His efforts in this direction were greeted with well-merited applause, and his loss will be deplored by the lovers of the drama in every climate of the globe. To professional eminence Charles Kean added private worth, which alone can entitle a man to love and respect. In him a wife has lost a devoted husband, and an only daughter a fond father."

Mrs Charles Kean received a letter from the Queen upon the death of her husband, which expressed in the most gracious terms the sympathy awakened in Her Majesty's mind by the terrible loss she had sustained.

MISS O'NEILL (eventually Lady Becher) was born in Ireland about the year 1791, and died at Mallow in September 1872. The following interesting details concerning her career are extracted from Sir Bernard Burke's "Family Romance":—"Her father, Mr John O'Neill, was at the time of her birth the manager of a strolling company, whose wanderings were pretty extensive, being bounded on the south by the ocean at Kinsale, and on the north by the Giants' Causeway. Her mother's maiden name was Featherstone, and to her care the future tragedian was chiefly indebted for her education. She made her first essay as the little Duke of York in Shakespeare's 'King Richard the Third,' her father playing the part of the crook-backed tyrant. Such was the admiration excited by her talent, that she proved of no small pecuniary advantage to her family. As Miss O'Neill grew, her fame grew with her, and she was engaged in what was called the northern circuit, comprising Belfast, Londonderry, and Newry. The consequence of her success was an engagement at Dublin. At first Miss O'Neill had some difficulties to contend with, the ground being much occupied by established favourites. But she fought her way through all obstacles, till at length she received the offer of a London engagement. Here, as before with the Dublin manager, her dramatic family proved somewhat of a stumbling-block. The committee of Drury Lane would gladly have engaged Miss O'Neill herself at an enormous salary, but they hesitated in engaging some members of her family to which her affectionate nature made her devotedly attached. John Kemble happened at this time to visit Dublin, and he has left the following record of his opinions in a letter to his brother manager, Mr Harris, of Covent Garden:—"There is a very pretty Irish girl here, with a small touch of the brogue on her tongue; she has much quiet talent, and some genius. With a little expense and some trouble, we might make her an 'object' for John Bull's admiration in the juvenile tragedy. They call her here—for they are all poets—all Tom Moores here!—the Dove, in contradis-

inction to her rival, a Miss Walstein, whom they designate as the Eagle. I recommend the Dove to you as more likely to please John Bull than the Irish Eagle, who, in fact, is merely a Siddons diluted, and would only be tolerated when Siddons is forgotten. I have sounded the fair lady on the subject of a London engagement. She proposes to append a very long family, to which I have given a decided negative. If she accept the offered terms, I shall sign, seal, and ship herself and clan off from Cork direct. She is very pretty, and so, in fact, is her brogue, which, by-the-by, she only uses in conversation. She totally forgets it when with Shakespeare and other illustrious companions.” The young actress accepted John Kemble’s offer, at a salary of fifteen, sixteen, and seventeen pounds a week. The result fully justified the manager’s judgment. Miss O’Neill’s first appearance before a London audience was on the 6th of October 1812, as Juliet. So highly was she appreciated, that when, upon the fall of the curtain, “The Merry Wives of Windsor” was announced for the next evening, the cry was loud and general for the repetition of “Romeo and Juliet.” The career of Miss O’Neill was from this time one of perpetual sunshine, and she has left behind her quite as brilliant a memory. She was decidedly one of the greatest actresses and one of the best women (not even excepting Miss Farren) that ever trod the English stage. In characters, such as Juliet, Isabella, and Belvidera, where gentleness predominated, Miss O’Neill never had a rival. Her own fine nature so completely entered into her personification that it is reported she used to shed real tears while acting, and to feel acutely the wrongs and sorrows of the heroines she represented. This excellent lady, in the midst of her public and social elevation, could hardly be said to have been promoted by marriage when she was united, on the 18th December 1819, to a gentleman of high rank and repute—William Wrixon Becher, Esq., M.P. for Mallow. Mr Becher was created a baronet in 1838, and died in October 1850. His widow survived him just twenty-two years. Their eldest son is the present Sir Henry Wrixon Becher, Bart. of Ballygiblin, county Cork.

TURLOUGH O’CAROLAN (born 1670—died 1738).—In the restored Cathedral of St Patrick, in Dublin, there has lately been erected, by the will of Lady Morgan, a very beautiful bust, a blind but inwardly illuminated face, as a memorial of the last of a forgotten race. Turlough O’Carolan was born in the county Westmeath in 1670, and died in 1738. He was the most modern representative of the ancient Irish bards. Being poor, and having lost his sight by smallpox in early youth, he was thrown upon his own resources for a livelihood. In the ear, however, he seemed to have received compensation from nature, and his musical genius developed itself to a more morbid and sensitive pitch from the attention to sound being undistracted by the exercise of vision. Not only could he repeat an elaborate composition after once hearing it, but his facility for composing new tunes was very great. On one occasion he composed *impromptu* a lengthened piece for the harp, since known as “Carolan’s Concerto.” He combined something of the German and Italian styles of music with that of the native Irish. He travelled about Ireland, composing as he went, and was always welcome

as a bard at the hospitable houses of the gentry. Writing the words of his songs as well as the tunes, he indulged in rather exaggerated flattery of the beauty and virtues of those who befriended him. O'Carolan left one son and six daughters. The son, a harpist, published a collection of his father's music in 1747, with a very laudatory preface.*

In Hardiman's "Irish Minstrelsy" there is a portrait and memoir of O'Carolan. It is there stated that O'Carolan became a minstrel by accident, and continued it more through choice than necessity. "He was above playing for hire," says his friend Charles O'Connor, who always respected him as one of those reduced Irish gentlemen who were plundered of their birthright during the troubles of the seventeenth century. "At the houses where he visited, he was welcomed more as a friend than an itinerant minstrel." His father being obliged to remove from Meath, settled at Carrick-on-Shannon, in the county Leitrim. O'Carolan, then an interesting boy, attracted the attention of a Mrs M'Dermott Roe, and soon became a frequent visitor at Alderford House. This lady had him instructed with her own children, and he learned to read his native language, which at that time was universally taught. He also made some proficiency in English, and showed an inclination for history. To this family the bard was attached through life, and under their hospitable roof he breathed his last; nor was he separated from them in death, for his ashes mingle with theirs in their ancient burial-place in the church of Kilronan.

In his eighteenth year, as already stated, O'Carolan was seized with smallpox, and totally deprived of sight. In this melancholy state he expressed a desire to learn the harp, and Mrs M'Dermott procured a harper to instruct him, under whom he soon became proficient. "My eyes," he used to say, "are transplanted to my ears." His harp was seldom unstrung, but in general he used it only to assist him in composition. Having finally determined to adopt minstrelsy as a profession, his benefactress provided him with a horse and attendant, and in his twenty-second year he began his avocation by visiting the houses of the surrounding gentry, and thus humbly commenced the career of the most celebrated of the modern bards of Ireland.

Our limits will not permit us to follow O'Carolan in his wanderings, and we must refer to Hardiman's collection for specimens of his songs.

He united the fourfold avocation of poet, composer, harper, and singer. All his songs, with one trifling exception, were written in the Irish language. He is said to have written as many as two hundred; but although he died as late as 1738, Mr Hardiman has only been able to collect a couple of dozen specimens. The Irish originals are given in Hardiman's "Irish Minstrelsy" side by side with translations by Furlong and other eminent translators. The Gaelic spirit of the originals has, we are assured, been well preserved in these renderings, and even the English reader must regret that so few of the many similar compositions of O'Carolan and other earlier writers have survived the vandalism of the conquerors. "Unfortunately" (we quote the words of an Englishman),† "as the harpers laboured to sustain the national spirit, they were hated and hunted by their rulers,—a priest, a bard, and a wolf'

* *English Cyclopædia*, Biog. Supp. 1872.

† Mr Boyle Bernard, in his *Life of Sam. Lover*, vol. i. 96.

being the field sports, I am afraid, of too many English governments. Thus but few of their songs survived them."

The death of O'Carolan caused a chasm in the history of Irish music. His successors, with one or two exceptions, were simply poets who were forced to conceal in Gaelic the heat of their Jacobite devotion. They were most of them hedge schoolmasters, whose poverty tested their loyalty with no ordinary exactions. Owen Roe O'Sullivan, who was a ripe classical scholar, had to add potato digging to teaching; yet this ragged son of Apollo, whether drudging in a furrow or under a hedge without a dinner, could still call upon his countrymen to bear in mind the Stuarts.* But composers and performers of the genius of O'Carolan there were none. On this subject the writer already quoted observes:—"Here we are confronted with an enigma it seems impossible to solve. Music, of all arts, one would think, must have been developed with the greatest power on a soil that is called the 'Land of Song;' and yet, extraordinary as it may seem, neither in quality nor in quantity has the obligation been fulfilled." As a help to solve this enigma, we venture to make a few suggestions. It will be admitted that the ancient melodies of a country afford us the most unerring criterion by which we can judge of the natural temperament and the characteristic feelings of its people. True, music is but the language of the feelings, and so the music of Ireland was the outcome and expression of national sentiment. The ancient bards, too, were almost without exception poet-musicians. They thought and wrote in Irish, and the music was almost invariably inspired by the sentiment. The harp was the national instrument, and used chiefly as a help to composition, or as an accompaniment to song. If all this be true, you have only to crush out the characteristic feelings of the nation, stamp out the language, destroy her harps, and then the decline of musical genius must follow as a natural consequence. The reproach would come ill from the country by which song has been thus persecuted and proscribed.

The language and literature of England superseded the language and literature of Ireland, and Irishmen have worked well in the new field. But English music there was none—to take the place of the exterminated music of Ireland—and thus there was no scope or field for the display of Irish musical genius. In truth, there was nothing left for Ireland but to cling more fondly to her older treasures, those glorious native strains which, not even the best music of other countries, but certainly not the so-called music of England, has despoiled of their power and loveliness. Moore wedded them—and generally by force—to English words, and so introduced them to the drawing-rooms of England. But still, for new work and new creations, the soul of native music was departed, and the harp of his country was, and still is, mute as when Moore so proudly sung—

"Dear harp of my country, in darkness I found thee,
The cold chain of silence had hung o'er thee long;
When proudly, my own native harp, I unbound thee,
And gave all thy chords to love, freedom, and song."

Of the various efforts that have been made in recent times to revive

* Daly's "Reliques of Jacobite Poetry;" Bernard's *Life of Lover*.

the Irish harp, an interesting account will be found in Bunting's "Ancient Music of Ireland."

That these attempts have failed, is all the more to be regretted at the present time, when some vigorous efforts are being made to rescue the ancient literature of Ireland from decay. It is the opinion of competent men, that if the native language and music had been preserved and improved up to the present, Ireland would still, as in older times, be justly called the land of song. When Germans and Italians are ready to admit this, there is some consolation for our shortcomings in the opinion of Englishmen.

Mr Bernard boasts of Bishop, Purcell, and Arne, but we care not to enter upon such a competition, and with this feeling we have disregarded many names highly thought of in this field, and which we had intended to notice, such as Balfe, Dr Smith, the Robinsons, and Sir A. Stewart. We retain Sir John Stephenson and Kelly, as they have been expressly named by Mr Bernard, and do not seem to deserve the half-contemptuous treatment they have received at his hands. He has fully recognised the merits of Balfe, Brooke, and Wallace as the founders of the English Opera. Catherine Hayes, too, is most favourably mentioned, and we will venture to add a few names more which are not unworthy of being commemorated.

MICHAEL KELLY, distinguished vocalist and composer, was born in Dublin in 1762. After studying in his native city under Rauzzini, and afterwards at Naples under Fineroli, he performed at the principal Italian theatres with great success. From Italy he went to Germany, and was one of the original singers in the "Nozze de Figaro." Having accepted an engagement at Vienna, he formed a close friendship with Mozart, and received special marks of favour from the Emperor Joseph. Settling in London in 1787, he made his first appearance in Drury Lane in that year, and from the very first he took the highest position as a vocalist. At a later period he became director of the musical performances at that theatre, and in that position he retained his popularity until his retirement from the stage. He composed the music for Coleman's "Bluebeard," and for a great number of other popular pieces. He died at Margate on the 9th of October 1826. His "Reminiscences" (2 vols., 1820; 2d edit., 1826) is a most entertaining work, and has been pronounced to be by far the best addition to our theatrical history since Colley Cibber's "Apology."

SIR JOHN ANDREW STEVENSON, Mus.D. (born A.D. 1760—died A.D. 1833).—This distinguished composer, the son of an humble teacher of music, was born in Dublin in the year 1760. He commenced his musical studies under Doctor Woodward in the Cathedral of Christ Church, Dublin, to which he was introduced in 1771, being then about ten years of age.* In this situation he first acquired that taste for sacred music which he afterwards cultivated so successfully. About seven years after, his connection began with St Patrick's, of which he became a vicar-choral in 1783. Some time before he had discovered an early

* Fétis, in his "Biographie Universelle des Musiciens" (Paris, 1865), says Sir John commenced his studies under Dr Murphy at St Patrick's Cathedral.

genius for composition, and composed most of the airs for O'Keeffe's farce of "Dead Alive," being then not nineteen. His next efforts were in the same line, and when O'Keeffe's farces of "The Son in Law" and the "Agreeable Surprise" were first brought out in Dublin, Stevenson furnished the chief part of the music, which contributed not a little to the great success of those pieces. He also wrote for the Irish stage the music for the opera of "The Contract," written by Dr Houlton, and for "Love in a Blaze," by Mrs Atkinson. In England Stevenson became most favourably known as the composer of a great number of songs, glees, and chants, which were published in London by Power. The Hibernian Catch Club about this time presented him with a silver cup of great value, in testimony of their esteem for his worth and talents. He received the honorary degree of Doctor of Music from Trinity College as a compliment to his professional fame.

A collection of his sacred music was published in London by Power, under the title of "A Series of Sacred Songs, Duets, and Trios." His most popular work is the arrangement of the "Irish Melodies," adapted to Moore's words. This work was also published in London by Power, and was entitled "A Selection of Irish Melodies, with Symphonies and Accompaniments, and Characteristic Words, by Thomas Moore." He composed also a fine oratorio, entitled "The Thanksgiving," and numerous other pieces of sacred music. He received the honour of knighthood from the Earl of Hardwicke, then Lord Lieutenant, in 1802, in recognition of his eminent talents. He married Mrs Singleton, a widow lady, a daughter of Mr Morton, of the Custom House, Dublin, by whom he had several children. Sir John died at the seat of his daughter, the Marchioness of Headford, in the county Meath, on the 14th of September 1833, aged 73. A writer in the *Gentleman's Magazine* (1833) supplies the following particulars:—"In due course he became a full vicar of St Patrick, and after some time was also admitted to the chapter of Christ Church. His voice was a good bass, which, amongst others, harmonised with fine effect; but, like most cathedral singers, he was not so successful in solo parts as when assisting in combined harmony.

"But it was in composition that his celebrity was soon established in a very exalted grade. His anthems, which were performed by the choirs of both cathedrals, gave him the importance of a successful author in the sublimest scale of musical creations, while some beautiful glees, and the arrangement of several fascinating airs as solos, earned for him the admiration and applause of those who were not acquainted with his cathedral compositions. Sometimes he adopted the poetry or past ages, and sent it again before the public with his own lyrical accompaniments. Several stanzas of Shakespeare's, which before had been only recited to their own rhythm, now came forth associated with his brilliant or solemn symphonies. Sir John Stevenson's talents and social qualities admitted him to the aristocratic circles, and made him the favoured object of them, and both his daughters were highly married. There have been few instances in Ireland of a similar self-elevation from real merit. Alliances with rank and fortune have been made by others, but seldom through the same honourable course which distinguished Sir John Stevenson. Nor did the brilliancy of such society withdraw him

from the realities of more humble life; and he mingled in the gaieties of both with the ease and polish which distinguish the one, and the affability and humour which belong to the other. He had a considerable fund of playful wit, and a slight pomposity of manner which considerably enhanced it. His convivial habits accustomed him to late hours, and his professional employment made him an early riser; and thus, between both, he had but few hours to devote to repose. He often boasted that he required only three hours of the mental oblivion afforded by sleep. He did not retire from the social circle of his friends until within a year of his decease, and his manners were always so lively that he appeared to have discovered an elixir for perpetual youth." Sir John Stevenson was left a widower more than thirty years before his death. He had four children, of whom the eldest son, John Andrew, entered the army, and went with his regiment to Canada, where he settled, and died a short time before his father. The second, Joseph, entered the church. His daughter Olivia was married, first to Edward Tuite Dalton, Esq., a gentleman of considerable literary talents, who died at an early age; and secondly, January 29, 1822, to the late Marquis of Headfort. Anne, the younger daughter, married Gustafus Lambert, Esq. of Bean Park, county Meath, about ten years before her father died.

Shortly after Sir John Stevenson's death a meeting was held at the Cathedral of Christ Church, the Bishop of Kildare in the chair, at which it was resolved that a subscription should be entered into for the purpose of defraying the necessary expenses of a testimonial, to be at once worthy of the genius of him whom it was to commemorate, an encouragement to native talent, and an ornament to the sacred edifice in which it should be placed. A monument was accordingly erected to his memory in Christ Church Cathedral.

MICHAEL WILLIAM BALFE was born in Limerick, May 15, 1808, and died in London, October 20, 1870. From the age of five years he manifested such delight in music that his father placed him under the instruction of Mr Bourke, then one of the best composers and violinists in Dublin. When seven years old the child played in a concerto of Viotti's at a public concert. Other masters successively taught him, among them Alexander Lee, who was his instructor in thorough bass and composition. At the age of nine he wrote the ballad called "The Lover's Mistake," effectively introduced into the play of "Paul Pry" by Madame Vestris. He lost his father in 1823, and soon after went to London with Mr Charles Horn, the composer, as an articulated pupil for seven years. He soon became known, and was so highly appreciated that he was engaged as principal violinist at the Drury Lane oratorios, and in the Drury Lane orchestra, under Mr T. Cooke. In 1825 he went on the stage. His voice was a rich barytone, and well cultivated, but he failed, from timidity, as "Casper" in "Der Freischütz," at Norwich Theatre. About the same time Count Mezzara, "who fancied that young Balfe resembled a son whom his wife had lost, took him with him to Rome, where the countess received him very tenderly." * Here

* M. Fétis ("Biog. des Musiciens") gives a different account: "En 1825 il fit un voyage à Rome, avec une riche famille Anglaise."

he remained for a year, studying under the best masters. After this, still through the bounty of Count Mazzara, he had similar advantages at Milan, where his first production of any pretension was performed with great success. It was a ballet entitled "*La Pérouse*," written for the theatre of La Scala. Passing on to Paris at the end of the year 1826, he appeared at the Théâtre Italien, under the name of Balfi, in the part of Figaro, in the Barber of Seville, with Sontag as Rosina. The opera ran nine nights in succession. "His career as a dramatic singer was triumphant in Italy as well as in France after this." M. Fétis, however, writes differently:—"Sa voix de baryton mal timbrée et son inexpérience de la scène étaient des obstacles trop sérieux pour qu'il pût réussir à côté des excellents chanteurs qui brillaient alors sur cette scène." A short time after he returned to Italy. In the spring of 1830 he was engaged at Piacenza, and sang there during the season. He next went to Sicily, and sang at the theatre of Palermo, where he produced his first opera, entitled "*I Rivali*." In 1832 he was at Florence, where he performed in the opera bouffe "*Un Avvetimento*." At Milan he appeared in 1833, at the Theatre "*Carcano*," where he brought out his opera "*Enrico IV. al passo della Marna*," in which Mademoiselle Roser, who shortly after became his wife, was the *prima donna*. After having sung at Boulogne, Balfe obtained an engagement at the Theatre *La Fenice*, at Venice. It was here, according to M. Fétis, that he conceived the unfortunate idea of mutilating the *Crociato* of Meyerbeer, by introducing some pieces of his own composition, and others of Rossini and Donizetti. "*L'indignation de l'Italie contre cet acte de barbarie obligea Balfe à s'éloigner de ce pays*." In 1835 he returned to London, accompanied by his wife. He sang at the Ancient and Philharmonic Concerts, and wrote "*The Siege of Rochelle*," an opera in three acts, "*The Jewess*," and *Chiara de Rosenberg*, for Drury Lane. His next work was "*The Maid of Artois*," written for Malibran, and from which he obtained great celebrity. A variety of operas succeeded. In 1837 his "*Jane Grey*" was performed, but with moderate success. In 1838, "*Amelia, or the Love Test*," next "*Falstaff*," and in 1839 "*Joan of Arc*" met with a more favourable reception; but however popular at the time, they were all written too rapidly to attain a very high or permanent place as works of art. In 1839 Balfe made the experiment of becoming manager of the English Opera House, but it did not succeed, and he resumed the more congenial and profitable work of composition. In 1840 and the following year he visited Ireland and Scotland, accompanied by his wife and the celebrated pianiste Thalberg, and his concerts gained him everywhere an enthusiastic reception. On his return to London he produced the romantic opera "*Keolanthe*," which was fairly successful. In the summer of 1842 Balfe had the direction of the grand musical festival at Norwich. A short time afterwards he went to Paris, where he composed "*Le Puits d'Amour*," which was represented at the Opera Comique in April 1843. It had a successful run in France and in other Continental countries. His "*Bohemian Girl*" was played at Hamburg under the title of *La Gitana*, and at Vienna under that of *Die Zigeunerin*. It showed a marked improvement in Balfe's operatic workmanship. It was played for the first time in London in 1844, at Drury Lane. In the same

year he brought out "Les quatre fils Aymon" at the Opera Comique of Paris. It met with the most general success in France and in all the chief towns of Germany and England. About the same period Balfe wrote "The Daughter of St Mark," which ran through more than one hundred consecutive nights at Drury Lane. A piece of plate was presented to him by his friends in commemoration of its hundredth performance. "The Enchantress," "The Bondman," "L'Étoile de Seville," "The Maid of Honour," "Elfrida," "The Rose of Castile," "Satanella," and "Bianca," complete the list of his compositions, all of which met with various degrees of success. His subsequent career is well known. Besides assisting at most of the principal concerts, he was appointed by Mr Lumley conductor at Her Majesty's Theatre, on Sir Michael Costa's withdrawing to Covent Garden. In this capacity he displayed great ability, intelligence, and taste. On the breaking up of this company in 1852, Balfe visited Germany and America. As an instructor in singing he took a very high position, and his "Indispensable Studies for a Soprano Voice" are too well known to require commendation here. "Satanella," which appeared in 1859, obtained a brilliant success, and was considered his best work, until "Il Talismano," in 1874—years after his death—came by surprise on the musical world, and was pronounced by the critics the greatest of all his numerous triumphs. His second daughter, Mademoiselle Victoire Balfe, born in 1837, having won the highest laurels as a singer in England, Italy, and at St Petersburg, was married in March 1860 to Sir John F. T. Crampton, Bart., K.C.B., when she retired from the stage. Some years after she sued for and obtained a divorce from her husband. She next married the Duque de Rees, a Spanish nobleman, and died in January 1871.

WILLIAM VINCENT WALLACE was born in Waterford in 1815, and died in London in 1865. He received his first instructions in music from his father, who had been a military band-master. At the age of fifteen he was sent to Dublin, where he perfected his studies on the piano, the violin, and the clarionet. His first engagement was as a violinist in the orchestra of the Theatre Royal, Dublin. In a short time his abilities were recognised, and he was selected for the honourable post of conductor by the Philharmonic Society. His health failing, he was recommended by his physicians to take a long sea voyage. He accordingly sailed for Australia, where he arrived in restored health, and commenced a series of concerts, which brought him considerable profit and reputation. After a sojourn of six months in Australia, he visited professionally Van Dieman's Land, New Zealand, the East and West Indies, Valparaiso, Mexico, and the United States of America. During the years 1841 and 1842 he was conductor at the Italian Theatre, Mexico. From 1843 to 1853 he lived at New York, but he paid a visit in 1846 to England, Austria, and Belgium. In the same year he composed for Covent Garden his romantic opera "Maritana," which had a decided run in London, and afterwards in Vienna. In 1847 he produced in the same cities, and with similar results, his "Matilda of Hungary." A long interval now followed, during which Wallace gave no new work to the world. In 1860 he broke silence, and won a

brilliant success by his opera of "Lurline." In the following year he produced at Her Majesty's Theatre "The Amber Witch," which met with the warmest applause. At the end of the year 1862 his "Love's Triumph" met with an equally enthusiastic reception. He was one of the most popular English musicians of the day, and his chief operas, such as *Maritana* and *Undine*, have been revived from time to time, and greeted with as hearty a welcome as they met on their first production. Selections from his operas were published from time to time by Cramer and Beale, and are established favourites with the public. Wallace also published a large number of nocturnes, valse, studies, and other light pieces for the piano. He is also no less favourably known as the composer of songs—solos, duets, and trios—and ballads, with piano accompaniments.

CATHERINE HAYES (afterwards Mrs Bushnell), was born in Limerick, Oct. 25, 1825, and died at Sydenham, Aug. 11, 1861. From her childhood she exhibited a precocity of vocal power that excited astonishment and admiration, and won for her the generous patronage of the late Hon. and Right Rev. Edmund Knox, then Bishop of Limerick. Shortly before Miss Haye's introduction to Bishop Knox, a lady in Limerick—a highly accomplished amateur—took a great interest in the gentle and thoughtful child, and imparted to her the elementary knowledge of music, which gave her even at that early age those facilities of brilliant execution so fully developed by after instruction. Her parents were of humble station, and in poor circumstances, and it was by the merest accident this gifted vocalist escaped the fate which had befallen many of her less fortunate country-women. One evening while singing in a woodbine arbour, on the bank of the Shannon, some of her favourite Irish airs, some pleasure parties on the river were attracted by the clear silvery tones of her voice, and especially by that marvellous, thrilling shake which in years to come was to excite the rapturous applause of the world. The Bishop of Limerick was one of those unseen listeners, and his correct taste and refined discrimination at once discerned the germ of that talent, the matured growth of which so happily proved the soundness of his judgment. By his kindness she was in 1839 placed under the care of Signor Sapio, a singer and teacher in Dublin, in whose family she resided for three years. With him she studied with so much success that she soon rose to fame as a concert singer. Her first appearance in public took place on the 3d of May 1839, just one month after her arrival in Dublin, and the metropolitan critics spoke most favourably of the new soprano. Her second appearance after this, December of the same year, was at a concert of the Anacreontic Society, and the critics were then also almost unanimous in their encomiums. After a short visit to her birthplace she returned to Dublin, and pursued her studies unremittingly, and occasionally sang in public. In 1841 her appearance formed one of the chief attractions of a concert given by Mr P. P. Knight. At this entertainment Miss Hayes was introduced to Liszt, the celebrated pianist, who was so greatly pleased with her voice and style that he addressed a congratulatory letter to Mrs Knox, from which the following is an extract:—"I do not know of any voice more expressive

than that of Miss Hayes. I doubt, if amongst the singers of the day, there is one equal in extent and volume to what hers will be. As to her singing, it is easy and natural, and devoid of all false method." During the remainder of the year 1841, Miss Hayes continued to be one of the leading vocalists at the Anacreontic and Philharmonic and other Dublin concerts; and the attainment of the highest proficiency and popularity as a concert singer appeared to be the summit of her ambition, until the visit of Grisi and Mario to Dublin afforded her the opportunity of witnessing their performance in *Norma*. From that event may be dated her ardent desire to excel in the lyric drama. But there were difficulties to be overcome, and obstacles of a kind which never seem to be taken into account by those who deplore the dearth of Irish artists of the highest order of executive talent. For England or Ireland there were no schools; and it was essential to her success that she should have years of study and training abroad. Her relatives could not afford the necessary expense, and her friends were not over anxious to consign a girl of her age to the hard and unprotected life of a student in France or Italy. But the anxious and incessant pleadings of the enthusiastic girl prevailed, and it was ultimately arranged that she should be at once placed under Signor Emmanuel Garcia, the eminent master who educated Malibran for the operatic stage. The necessary preparations were then promptly made, and on the 12th of Oct. 1842, Catherine Hayes arrived in Paris, bearing a letter of introduction to George Osborne, the celebrated pianist, to the care of whose amiable and accomplished wife she was warmly recommended. For six months Miss Hayes pursued her studies under Garcia, and with so much success that her tutor declared "he could not add a single grace or charm to the then fully developed and beautiful organ she possessed, so richly pure in tone, so extensive in compass, and so perfect both in the upper and lower register." He advised her at once to proceed to Italy, as the best theatre for obtaining the dramatic requirements indispensable for success on the lyric stage. Miss Hayes accordingly proceeded to Milan, where she placed herself under the instruction of Signor Felice Ranconi, brother to the celebrated barytone, and then professor of singing to the *Conservatoire Royale*. While studying under his tuition, she added not a little to the attraction of several musical parties to which she was invited. At one of these reunions she was introduced to the once celebrated Grassani, aunt to Madame Grisi, who was so much impressed in her favour that she wrote to Signor Provini, then manager of the Italian Opera at Marseilles, and advised him to lose no time in offering her an engagement. He immediately came to Milan, and offered terms too tempting to be rejected. Accordingly, on the 10th of May 1845, Miss Hayes made her *début* at Marseilles in *I Puritani*. During the first part of the performance she seemed completely unnerved, and was received with solemn silence. At last, in the eighth scene, where the agitated *Elvira* sings the beautiful opening pollacca "*Son Vergin*," her powers were awakened, and never, perhaps, was that delightful air interpreted with such sweetness, tenderness, and expression. "The curtain fell amid the most enthusiastic plaudits, renewed again and again, till the agitated but delighted girl reappeared, when numbers of the passionately music-loving audience,

who had rushed *en masse* from the theatre, and returned loaded with flowers, literally filled the stage with their offerings, making a perfect garden around the embarrassed *débutante*." The second appearance of Miss Hayes in *Lucia di Lammermoor*, and her third in *Lucia di Egitto*, confirmed the favourable impression her *début* created. Her popularity now increased so much that Signor Pavini used every means to induce her to accept an engagement for the Opera in Paris. However, she declined all his tempting offers, and returned to Milan to resume her studies under Ranconi. Her next engagement was at the *La Scala* Theatre at Milan. The *Linda di Chamouni* of Donizetti was the opera chosen, and some idea may be formed of her reception from the fact, that on the falling of the curtain, she was called before it no less than twelve times. Her second appearance was in *Otello*, and it also was a perfect triumph. Her touching portraiture of Desdemona won for her the flattering designation "*La Perla del Teatro*"—a title by which she was known during the remainder of her stay at Milan, having remained through the autumn of 1845 and the Carnival of 1846. She proceeded thence to Vienna, where her reception was most flattering. There she appeared in a new opera expressly composed for her by a young Italian nobleman, entitled *Albergo di Romano*. Her next appearance was in *Lucia*, and the Venetian critics were most rapturous in their praises. Her *Linda* produced an unprecedented demonstration. By the laws regulating theatrical performances at Venice, an *artiste* is prohibited from appearing before the curtain more than thrice. At the termination of *Lucia* the audience would insist on Miss Hayes coming forward a fourth time, and as she hesitated to infringe the police regulations, the excitement became alarming, and her admirers threatened to tear down the theatre unless they were permitted to repeat the compliment *ad libitum*. Permission was finally granted, Miss Hayes came forward, and was literally covered with flowers. After a short stay at Vienna, to which capital she was commanded to return by order of the Emperor, she again proceeded to Italy, her first stop being at *Bergamo*, where she received marked attention. A splendid banquet was given by the Podesta in her honour; among the guests on that occasion she had the gratification of meeting the celebrated Rubini. He expressed the greatest astonishment at the marvellous accomplishments she had acquired in so short a time. During the remainder of her stay in Italy Miss Hayes was the object of the most complimentary attention. At Florence Catalan's villa was always open to receive her. At Genoa, on the occasion of her farewell benefit, the proud patrician ladies left their boxes, and coming behind the scenes, presented her with bouquets, and expressed the warmest wishes for her success in England. Her career henceforth is too familiar to require anything further than a bare record of her triumphs. On the 10th of April 1849 she appeared at the Covent Garden (with Sims Reeves), in *Linda di Chamouni*. The *Times* and other London journals were most eulogistic in their criticisms, and in the fullest sense of the word her London *début* was a "triumphant success." Her second appearance in the part of *Lucia* confirmed the favourable impression made by her *début*, and all through the rest of the season Miss Hayes continued to win golden opinions. Before the close of her engagement she sang at

a private concert at Buckingham Palace, by command of Her Majesty, and created a marked sensation, the Queen, Prince Albert, and the Duke of Cambridge complimenting her on her "deserved success." In November 1849 Miss Hayes appeared in Dublin, and the "Irish Lind," as she was styled, met with a reception naturally and nationally enthusiastic. Having first sung at the Philharmonic, she made her second appearance at the Theatre Royal, when an extraordinary scene occurred. The opera announced was *Lucia di Lammermoor*, the *Edgardo* of the piece being a Signor Paglieri, who ludicrously broke down, and Miss Hayes was obliged to leave the stage. Mr Sims Reeves, who had terminated an engagement the day of Miss Hayes' arrival, occupied a private box, and being recognised by the audience, shouts of "Reeves, Reeves," arose from nearly every part of the house. The lessee, Mr Calcraft, after a short interval, came forward, and announced that Mr Reeves had positively declined to come to the rescue. Mr Reeves instantly sprang to his feet, leaned out of his box and said, not in the blandest tones, "Ladies and gentlemen, I will sing to oblige you, but not to oblige Mr Calcraft." After the necessary delay of dressing, the curtain again rose and the opera proceeded, Mr Reeves performing Edgardo better than on any former occasion in Dublin, and Miss Hayes singing and acting with undiminished power and effect. After singing in *Norma* and *Somnambula*, she proceeded to Limerick and Cork, and everywhere met with a perfect ovation. In April 1850 Miss Hayes accepted an offer from Mr Lumley, and made her first appearance at Her Majesty's Theatre. The London critics, without a single exception, spoke in the most laudatory terms of her vocal and dramatic powers. The *Dublin University Magazine* of November 1850, to which we are chiefly indebted for these particulars of Miss Hayes' career up to that time, winds up with the following just criticism on her vocal and dramatic powers :—"We have now briefly traced the vocal career of Catherine Hayes, from that early period when her first audience cheered the child-songstress on the Shannon's brink, till pronounced second only to Jenny Lind by the coldest and severest critics in the world—till described by one of their cautious organs as certainly *the* sweetest, the most graceful, and the most interesting representative of *Lucia* on the stage. Her professional triumphs have been as brilliant as her private life has been pure and amiable. . . . To Catherine Hayes have descended the deep sensibility, the mournful pathos, the heart-speaking expression which characterise her native music. Her voice is a clear and beautiful *soprano*, of the sweetest quality in all its ranges, ascending with perfect ease to D in alto, and in its freshness, mellowness, and purity giving no token of having at all suffered by the excessive severity of her Italian discipline. . . . As an actress, too, Miss Hayes, during her career, has displayed dramatic genius of the highest order, repudiating the idea, to a great degree still existing, that in opera the interpretation of the music alone was the essential of success."

Miss Hayes next proceeded to Rome, and thence to Naples. The following season she returned to London, and having made another tour in Ireland, she went to the United States, visited California, the Sandwich Islands, and subsequently Australia and India. In these

distant regions the fame she had won at home was turned to profitable account, and everywhere triumphant she realised a handsome fortune. On her return to England she sang at the concerts presided over by the late M. Julien at Her Majesty's Theatre, and since that period she made tours in the provinces, especially in Ireland, where her way was said without exaggeration to have been "paved with gold and strewn with flowers." She was married in 1857 to Mr Bushnell, an American gentleman who had undertaken the superintendence of her professional business in the new world. Her domestic happiness, however, was of very short duration, as she had for some time been a widow when she was herself called away, "leaving behind her a name alike respected in public and in private. Her world-wide experience of countries and people gave an inexpressible charm to her conversation, which would have been interesting under any circumstances, while her manners always remained sweet and fascinating—quite unspoiled by the life-long adulation she had received."*

SCIENTIFIC AND GENERAL WRITERS.

SIR HANS SLOANE (born A.D. 1660—died A.D. 1752).—Alexander Sloane was the head of the Scottish colony in Ireland in the reign of James I., and collector of taxes for the county Down. His son—the subject of this memoir—was born at Killyleagh, in that county, April 16, 1660. His taste for natural history was early remarkable; and his disposition was so intensely studious that in his sixteenth year he was attacked with a spitting of blood, which caused great fear for his life, and confined him for three years to his chamber. On his recovery he applied himself to the study of medicine, but especially to chemistry and botany. To pursue these studies with more advantage he visited London, where he remained four years. He there became acquainted with Boyle and Ray, from each of whom he obtained much valuable counsel and aid in his favourite studies.

From London he went on to Paris, where he obtained a considerable accession to his knowledge from the lectures of Duberney and Tournefort; and perhaps still more from his botanical excursions with Magnar, an eminent botanist of Montpellier.

On his return his acquirements in his favourite pursuit were very great, and he was enabled to communicate much both of information and valuable specimens to Ray, who frequently acknowledges his obligation in Sloane's "History of Plants." Sloane now became acquainted with the illustrious Sydenham, who took him into his house, and endeavoured to advance his professional interests.

But Sloane's adoption of the medical profession was chiefly the effect of his love of botany—a branch of knowledge which seems to require some very peculiar turn of intellect not easy to describe, but easily observed in those who attain decided success in its pursuit. He

* Gent. Mag. Aug. 11, 1861.

abandoned his apparently fair prospects for the love of the favourite and absorbing pursuit, and accepted the situation of physician to the Duke of Albemarle, who was going out to Jamaica as governor. The temptation was unquestionably at that time too great to be resisted. The vegetable nature of America, and still more of its tropical islands and shores, was an unexplored field, interesting for the rich promise it offered to the curious zeal of inquiry, as well as for the questions which were entertained upon the subject. The botanist had, till then, confined his research to Europe, and the range, therefore, for Sloane's more adventurous curiosity was vast, and necessarily profuse of novel interest and discovery. There had been, till then, a doubt entertained by the most learned botanists whether the vegetable productions of the New World were not wholly different from those of the old continents. The doubt was set at rest by a catalogue of plants collected in Jamaica identical with European specimens. Sloane, in addition to eight hundred specimens of West Indian plants, also brought home a rich collection of animal specimens. His labours were eulogised by his contemporaries for the astonishing industry they evinced, during his short stay of fifteen months in Jamaica. On the death of the Duke of Albemarle he returned to London.

In 1694 he was elected physician of Christ's Hospital, and must have made a very rapid advance in his profession; for, in addition to the inference to be derived from the fact of this preferment, it is known that he was independent of its emoluments. These he received, but it was only to return them to the Hospital for the extension of its advantages, and for the relief of its poorer inmates.

In 1693 he had been elected secretary to the Royal Society, and by his exertion and influence revived the publication of its *Transactions*, which had been for some years discontinued. To these he was himself a frequent contributor.

In 1695 he married a daughter of Alderman Langley; and, in 1697, published his "Catalogue of the Native Plants of Jamaica."

In 1701 he became possessed of a valuable museum collected by his friend, Mr William Courteen. This collection greatly enlarged that which his own industry had formed, and which at his death became the foundation of the British Museum.

In that period the species of knowledge to which Sloane was devoted occupied proportionally a higher share of public estimation than at any subsequent period. It was still haloed round by the visionary lights of alchemy and enchantment. Though these hallucinations of mankind had been dissipated, there lingered an imaginary charm about the objects in which they had been conversant; while at the same time, the opposite impulse which has its origin in sober reason, gave no less importance to researches which tended to restore the fields, skies, and elements to the empire of reality. The higher and more intellectual sciences had at that time been but recently developed by Newton and his contemporaries. And the mere collections of curious research, always valuable as materials for knowledge, had then a far higher importance than the very sciences to which they have since given rise, or been the foundation. The industry of Sloane had surpassed his contemporaries, and his singular munificence had extended the results

of his industry; his skill as a physician increased his intercourse, and gave a more sterling value to his claims. The Transactions of the Royal Society, in the publication of which he took an active part, and to which he was a constant and useful contributor, placed him in immediate contact with the ablest men of his day. The consideration of this combination of circumstances enables us to understand the high consideration which seems to have attached to Sloane, beyond any pretension in his intellectual character, or in the importance of his discoveries. The station conceded to Newton's pre-eminence was, on his death in 1727, conferred on Sloane, a more popular character. Sloane was indeed eminently deserving of all honour; and his elevation to the president's chair in the Royal Society was a just tribute to worth, munificence, zeal for science, and professional skill. We believe it was on this occasion that he presented one hundred guineas to the Society, and a bust of Charles II.

His medical reputation was such as to place him in the foremost rank. He had been constantly consulted by Queen Anne, whom he attended in her last illness. On the accession of George I. he was created a baronet, and appointed physician-general to the army. In 1727 he was appointed physician to George II.

In 1733, when he had attained his seventy-third year, he began to feel the necessity of contracting his scope of activity. He now resigned the presidency of the Royal College of Physicians, to which he had been elected in 1719. In his eightieth year, his resignation of the presidentship of the Royal Society was received by this distinguished body with marks of high respect. He had, some time previous, purchased the manor of Chelsea, and established there a botanic garden, which he gave to the Apothecaries' Company on condition of a quitrent of £5, and the annual delivery of fifty different specimens of plants to the Royal Society, till the number presented should amount to two thousand. Having experienced the injurious effects of an illness consequent on the severe winter of 1739, he now thought it full time to relinquish his profession, to the fatigues of which he found his strength unequal, and removed from Bloomsbury to his Chelsea manor. In this retreat he still continued to receive persons of rank and distinction, and was often visited by the royal family. He also continued to give medical advice to all who came to consult him, and showed the most obliging attention to those who came to see his museum. Though feeble, he still retained the entire possession of his intellect, and was free from disease. His decline was gentle, and he was accustomed to express his wonder at finding himself still alive. He died at last after a few days' illness, and without suffering. At his death he left legacies to all the hospitals in London. His death took place on the 11th January 1752, in his ninety-second year.

His museum he left to the public, on the condition that £20,000 should be paid to his executors. According to his own estimate the whole collection was worth four times the sum; so that the value of this splendid legacy to England may be estimated at £60,000. In the collection there were gold and silver coins, which as bullion alone would have brought £7000, besides also numerous precious stones, and a library of 50,000 volumes, many of the most costly description.

The government took the offer, and paid the stipulated sum. An act was passed for the purchase of Sir Hans Sloane's collection, with that of the Earl of Oxford, at that time offered for sale by his daughter, the Duchess of Portland, and for placing all together with the Cottonian library. They were accordingly collected and arranged in Montague House, in Bloomsbury, and formed the commencement of the British Museum, which was first opened to the public in 1759.

This last act of Sir Hans Sloane's life is his great and true claim to the grateful memory of England. In that splendid national institution the students of nature may find his monument.

JAMES USSHER (born A.D. 1720—died A.D. 1772), a descendant of Archbishop Ussher, was born in the county of Dublin in 1720. He was successively a farmer, a linen draper, a priest of the Church of Rome, and a schoolmaster. He died in 1772 at Kensington, where he kept a school in partnership with John Walker, author of the well-known Dictionary. Mr Ussher's first work was published in 1764, entitled "New System of Philosophy, founded on the Universal Operations of Nature." He next wrote "Clio, or a Discourse on Taste; addressed to a young lady (1772)." After his death appeared his "Introduction to the Theory of the Human Mind;" and "An Elegy," privately printed in 1860, with MS. notes by Porson.

DAVID MACBRIDE (born A.D. 1727—died 1778), was a physician of very considerable eminence, and was born at Ballymony, in the county of Antrim. His "Experimental Essays," published in 1764, obtained much notice. But he is to be commemorated as the author of a very able and highly distinguished treatise "On the Theory and Practice of Medicine." This work was published in Dublin in 1772, and in Latin, in Utrecht, 1774. A notice of Macbride will be found in Rees's Cyclopædia. He died in the fifty-third of his age in 1778.

THOMAS NUGENT, LL.D., F.R.S. (born A.D. 1719—died A.D. 1772), was a native of Westmeath. He was the author and translator of a large number of works. In 1765 he received the honorary degree of LL.D. at Aberdeen. Dr Nugent died on the 27th of April 1772. He has been sometimes confounded with Dr Christopher Nugent (father-in-law of Edmund Burke), who for distinction was called "Hydrophobia Nugent"—a title derived from his essay on that subject. The latter died November 12, 1775.

Dr Nugent published Burlamaqui's "Principles of Political Law;" "Condillac's Essay on the Origin of Human Knowledge;" "Henault's Chronological Abridgement of the History of France;" "History of Vandalia;" "Pocket Dictionary of French and English;" "Travels through Germany;" "New Observations on Italy and its Inhabitants;" "Life of Benvenuto Cellini;" "M. Grossley's Tour to London;" "Montesquieu's Spirit of the Laws." His Dictionary of the French Language still retains a great reputation. "Nugent" improved by Smith, and a host of others, is to this day a title of high recommendation.

PATRICK (COUNT) D'ARCY (born A.D. 1725—died 1779) of a

noble and ancient family in Galway, was born on the 18th of September 1725. In 1739 his parents sent him to be educated at Paris, where his natural taste for mathematics was quickly developed. He was a fellow-student of Clairant, and at the age of seventeen he distinguished himself by the solution of the problem of the curve or equal pressure in a resisting medium, and other problems of still greater difficulty. Soon after this he entered the French service, and won distinction in several campaigns in Germany and Flanders, as a captain in the regiment of Condé. In 1746 he accompanied the expedition sent to Scotland to aid the Pretender. The transport in which he sailed was intercepted by the English fleet, and D'Arcy was taken prisoner. As a British subject he had thus forfeited his life, but by the interference of the English admiral he was treated as an ordinary prisoner of war, and soon gained his liberty by exchange. He had published during the war several scientific pamphlets, which soon after his release in 1749 gained him admission to the Academy of Sciences. In conjunction with M. Lervi, he conducted a series of experiments on electricity. In 1760 he published his own curious experiments on gunpowder, in an "Essay on Artillery." Returning to active service, he took part in the campaign of 1757, with the rank of colonel. Resuming once more his peaceful pursuits, he wrote in 1765 "A Memoir on the Duration of the Sensation of Sight," which was the most ingenious of his works. In 1770 he was appointed a *maréchal-de-camp* (major-general), and in the same year the Academy of Sciences admitted him to the rank *de pensionnaire*. He was married in 1777, and then took the title of Count D'Arcy. He died of cholera in Paris on the 18th of October 1779. Several of his works were entered in the records of the Academy of Inscription. He published also "Réflexions sur la théorie de la lune (1749) ;" "Observations sur la théorie et la pratique de l'artillerie (1751) ;" "Essai d'une nouvelle théorie d'artillerie (1766) ;" "Recueil de pièces sur un nouveau fusil (1767)." A detailed analysis of all his works will be found in the Éloge pronounced upon him by Condorcet, then secretary of the Academy of Sciences.

THE RIGHT HON. ISAAC BARRÉ (born A.D. 1726—died A.D. 1802).—Of this eminent personage there has been no notice of any value, except in connection with the authorship of the Letters of Junius. The *Gentleman's Magazine* of July 1802 gives the following few particulars of his life :—"Though blind for nearly the last twenty years of his life, he still continued a cheerful companion to the last. He began to distinguish himself in his political career at the same time with his countryman Edmund Burke, and was a celebrated Parliamentary debater during the American war. The office which has become vacant by his death he had held about fifteen or sixteen years, it having been granted to him during the early part of Mr Pitt's administration, in order to save the country the expense of a pension which had been previously granted to the colonel, and was in consequence relinquished. It is one of the largest benefices in the gift of the ministry, worth £3000 a year, and a complete sinecure. Colonel Barré has died possessed of no more than £24,000, a moiety of which he has bequeathed to the Marchioness of Townshend."

Mr Britton, in his treatise on the authorship of the letters of Junius, informs us that Barré was a remarkable and influential man in the military, political, and literary annals of his time, and not only in his professional career with the army in North America, but in his Parliamentary and literary character manifested talents of a high and commanding nature. Barré was born and educated in Dublin. On referring to Dr Todd's catalogue of Dublin University graduates published in 1869, we find this entry—"Barry, or Barree, or Barré (Isaac), sch. 1744—B.A., vern. 1745." His father seems to have risen from an humble station to a position of independence. After leaving college Barré became a student in one of the London Inns of Court. Soon changing his mind, he obtained a commission in the 32nd Foot, which at that time was in Flanders. For ten years after he joined his regiment nothing is known of his personal history. In 1757 he took part in the unfortunate expedition against Rochefort, having exchanged from the 32nd to the 20th Regiment, then under the command of Colonel Wolfe. He was also present at the second attack on Louisburg under Sir Jeffrey Amherst. At Halifax he was appointed to the staff of the Louisburg expedition as major of brigade. In 1758 Wolfe was appointed to the command against Quebec, and Barré was promoted in the same year to be major of brigade and deputy adjutant-general. Here Barré had soon an opportunity of showing his literary ability; for there seems to be no doubt that he wrote Wolfe's famous despatch about the "choice of difficulties." This report was dated the 2nd of September, and on the 13th of the same month the capture of Quebec was accomplished. Major Barré was wounded in the face in the same action, and lost the sight of one of his eyes. In West's celebrated picture of the "Death of Wolfe," Barré is represented as prominent among the group of officers around the dying general.

Barré, being now appointed to a company in the 28th, proceeded to New York, and whilst in that city he addressed a remarkable letter to Mr Pitt, urging his claims for promotion, which only produced one of the coldest of official replies to the effect that "senior officers would be injured by his promotion." This letter is the first of the proofs relied on by Mr Britton in his able essay. On the 8th of September 1760, the surrender of Montreal completed the subjection of Canada, and General Amherst appointed Barré to convey the despatches announcing that event to the English Minister, and he arrived in London in the October of that year. About this time a remarkable letter, entitled "A Letter to an Honourable Brigadier General, Commander-in-Chief of His Majesty's Forces in Canada," appeared and excited much attention. The close resemblance it bore in many respects to the Letters of Junius has been strongly relied upon in proof of Barré being the author of the latter, it being assumed that he was the writer of the letter.

In the January of 1761 he obtained his commission as lieutenant-colonel. It was about this time, too, that he formed an intimate acquaintance with the Earl of Shelburne, and this intimacy is considered an important element in the Junius controversy. Through the Earl's influence Barré was returned to Parliament as member for

Chipping Wycombe in November 1761. He commenced his Parliamentary career by a violent attack on Mr Pitt, and he continued his opposition to that illustrious individual for a considerable time, and with all the vehemence of a Junius. In the debates on the Articles of Peace in 1762, both Lord Shelburne and Barré zealously advocated the measures of the Government, which were carried in spite of the opposition of Pitt. In the general reduction of the army which ensued Barré's regiment was disbanded, and he was compensated for that loss by the appointment of adjutant-general to the British forces, and of governor of Stirling Castle. George Grenville was premier at this time, and the facts are considered important in reference to the eulogy with which Junius always mentions Mr Grenville.

On the retirement of Lord Shelburne the Duke of Bedford joined the administration, Mr Grenville continuing to be prime minister; but Colonel Barré soon voted in opposition to the Government on the memorable Wilkes' debate. By this act he incurred the penalty of dismissal from the valuable offices which he held. This treatment of him has been assigned as the motive for the animadversions of Junius upon the authors of it, but Walpole says that this violent measure was not imputed to Mr Grenville. In subsequent debates on the same question Barré took the same course, and voted against the Grenville administration; and by the line of conduct he pursued he became gradually more and more closely associated with Mr Pitt. Barré's ability as a debater seems to have been very remarkable at this period. "Charles Townshend," says Walpole, "received a pretty heavy thump from Barré, who is the present Pitt, and the dread of all the vociferous Norths and Rigbys, on whose lungs depend so much of Mr Grenville's power." Again, speaking of the Regency Bill, he says—"Barré, who will soon be our first orator, especially as some are afraid to dispute with him, attacked it admirably." In 1765 Barré distinguished himself in the Parliamentary debates relating to the affairs of America.

In the summer of 1765 the Grenville ministry gave way to that of the Marquis of Rockingham. It was under the auspices of this new administration that Edmund Burke appeared upon the stage of public life. Overtures were also made to Colonel Barré, but without success. The Rockingham ministry resigned after twelve months, and Mr Pitt was called upon to form an administration. Under the new ministry Barré became one of the vice-treasurers of Ireland and a member of the privy council.

Lord Chatham's ill health caused him to retire from active employment in September 1766, and the ministry, thus deprived of its leader, soon became divided and broken up into hostile sections. In this state of affairs a letter, signed "Publicola," appeared in the *Public Advertiser*, containing a violent attack on Lord Chatham, and it is the earliest epistle ascribed to Junius. This communication seems a difficulty in Mr Britton's way, and he attempts to remove it by observing that other writers adopted the same tone of language and expression. Ten other letters, dated in the year 1767, are ascribed to Junius; some of which are without signatures, and others variously signed. In the fourth of these Lord Townshend, who, as brigadier-general in America, had been attacked in 1760 in the letter already mentioned, is bitterly assailed;

and a remarkable passage from it is quoted by Mr Britton as affording strong confirmation of his theory.

In the meantime Lord Townshend had been appointed lord-lieutenant of Ireland, and the next letter of this series alludes to his Lordship's singular turn for portrait painting and *caricatures* in terms similar to those used in the pamphlet of 1760. The next letter evinces a remarkable familiarity with the staff arrangement of the Quebec army. From a comparison of these letters with the letter of 1760, Mr Britton infers their identity of authorship. But awkwardly enough for his contention, in some of these letters Lord Shelburne, the friend and patron of Colonel Barré, is severely castigated under the name of *Malagrida*. This objection is met by two propositions—first, that such attacks were not sincere, and that the Earl was cognisant of the writer, and acquiesced in the assault upon himself for the purpose of overthrowing the Duke of Grafton's ministry; or, secondly, that such attacks were made without any real animosity, and with the object of concealing, even from the party attacked, their source and origin.

In January 1769 appeared the letter which stands first in the recognised Letters of Junius. During this year, while the pen of Junius was actively employed against the Government, Barré simultaneously rendered himself conspicuous by adopting a similar course in parliament. All his speeches were remarkably eloquent and effective, and there can be no doubt of his qualification or disposition to write the letters. In many other questions, too, which came before Parliament, there was a striking similitude between the opinions of Junius and those expressed by Barré.

In May 1772 Junius finished his literary labours with the attack on Lord Barrington, under the signature of "Nemesis," and in the January following he conveyed to Woodfall his resolution to write no more. The language he used on that occasion closely coincided with the opinions expressed on many occasions by Barré. Shortly afterwards another instance of hostility between Barré and Lord Barrington occurred, and led to the colonel's retirement from the army. In 1773 Barré was passed over, and his junior, Lieutenant-colonel Morrison was raised to the rank of colonel. This insult Barré keenly felt, but by the advice of Lord Chatham he presented a memorial to the king, praying to be promoted according to his seniority of rank; and his application meeting with no encouragement, he requested to be allowed to retire from the service. To this request Barrington replied that Barré had his Majesty's permission to retire.

Thus deprived of his half-pay and military rank, he retained still his seat in Parliament, and took a more active part than ever in the legislative debates. At the general election in 1774, Lord Fitzmaurice, the brother of the Earl of Shelburne, became member for Wycombe, whilst Barré was returned for Calne, as the colleague of Dunning. A writer in the *Gentleman's Magazine* (August 1817), thus refers to Barré's habits and circumstances about this period—"He lived in Manchester Buildings, where he had a handsome though not a large establishment, and received dinner company not unfrequently. I do not know what his funds then were, excepting that from a native property in Ireland, I think in Dublin, he received about £300 a year."

Throughout the long and disastrous conflict between England and America, from 1773 to the resignation of Lord North in 1782, Barré distinguished himself as one of the most eloquent and fearless speakers of the opposition. His eloquence was remarkable for great fervour and animation; it was sometimes coarse, but always powerful.

On the dissolution of Lord North's ministry in March 1782, the Marquess of Rockingham became premier, and Colonel Barré became treasurer of the navy. On the death of the Marquess, three months after, Lord Shelburne succeeded him as premier, and Barré was promoted to the post of paymaster of the forces. In April 1783 Lord Shelburne was forced to resign, and Barré retired at the same time into private life, with a pension previously secured to him by his Lordship of £3200 a year. This pension excited severe remarks in the House of Commons, and William Pitt, chancellor of the exchequer under the coalition, relieved the country of this burden by conferring on Barré, in lieu thereof, a sinecure as clerk of the rolls, with a salary of £3000 a year, an office he retained up to his death.

In May 1784 Barré was again returned for Calne; but about this period he was prevented, by total loss of sight, from taking an active share in public affairs. About the same time Lord North also retired into seclusion from the same cause—total blindness.

It is said that Barré being afterwards at Bath, was told that his Lordship was also in that city, and replied, with a trace of former pleasantry, that though old antagonists, he was sure they would be glad to *see* each other.

Colonel Barré lived for twelve years in complete retirement, and died in London, as already stated, on the 20th of July 1802.

The Marchioness of Townshend, to whom he bequeathed a moiety of his personal estate, is said to have soothed by her affectionate attentions the declining days of Barré, who was a frequent visitor of his former antagonist the Marquess.

Besides the portrait of Barré already mentioned, there is another of him by Stuart, the American artist, painted at the request and expense of the congress of that country.

Mr Britton thus concludes his remarks on the personal character and qualifications of Colonel Barré:—"It must be allowed that his power of sarcasm and invective, the boldness of his language, the intrepidity and patriotism of his conduct, apart from those peculiar circumstances of his position and connection, which I have now endeavoured to illustrate, present an extraordinary resemblance to the characteristics of Junius, and render it surprising that such claims have not been previously and more carefully examined and elucidated."

On the question of handwriting, Mr Britton acknowledges that Barré's handwriting is widely different from the penmanship of Junius, which, he says, can by no unprejudiced person be regarded as the handwriting of Sir Philip Francis, and is still more unlike that of Lord George Sackville-Dunning, but he pronounces it to be nearer to that of Junius than to that of any other of the presumed authors. On this point, however, the ablest writers on the subject admit the probability that an amanuensis was employed.

As Colonel Barré has always been referred to as a literary man more

than in any other character, we have noticed him under our literary series, although he may not be strictly so considered, except on the assumption of his being the author of the Letters of Junius.

In a new edition of Woodfall's issue of the Junius Letters, published in 1850, the editor, Mr John Wade, makes out a strong case for Sir Philip Francis. On Barré's claims he makes the following remarks:—"The only other candidate upon whom I have remarks to offer in the present section is the celebrated Colonel Barré. In the colonel there were certainly materials to make a Junius with a fair share of probability, and Mr Britton has advocated his claims with much ingenuity. Barré was the Danton of his day, an athlete in frame, with a stern, uncompromising countenance. His oratory was somewhat coarse, but powerful, and flashed bold sententious truths, like Mirabeau's. His life which has never been deservedly told, was full of adventure and heroism. He was one of a group of officers round the gallant Wolfe, when he fell on the plains of Abraham, and was himself dangerously wounded. During Lord North's ministry he was a leading man in Parliament, and delivered his ablest speeches; defending the past conduct and present resistance of the American colonists, and severely reprobating the mistaken course of the Government. Still Barré was not Junius, though evidently endowed with many of his gifts, and nearly allied to him in political sentiment and party connection. It is not unlikely he was the author of the letter addressed in 1760 to 'An Honourable Brigadier-General,' which has been twice before the public, from supposed resemblance of style, as a production of Junius—once by a correspondent of the *Gentleman's Magazine* in 1817; and again by Mr Simons, of the Library of the British Museum in 1841. But the negative against Barré may be soon stated. First, he was a member of Parliament, and did not require for admission, as Junius did, that the doors should be open to strangers. Secondly, he began his Parliamentary life by a bitter personal attack on the Earl of Chatham, a statesman whom Junius always admired. Thirdly, the incidents in the life of Barré do not coincide with the career of Junius. Had Barré been the author, the Bowood politicians would in all likelihood have known him, and Dunning would have saved Junius from legal blunders. But if Barré was Junius why should he deny it? What motives could he have for concealment, though, as will be shown hereafter, Junius had imperative ones? Why just come out in 1767 or 1769, and then disappear in 1773, and never be heard of again? Reasons must be given for all these eccentricities." *

On this perplexing subject, which seems nearly as much a mystery to-day as it was a century ago, we must refer our readers, in addition to the works already mentioned, to Dr John Mason Good's edition of the Junius Letters; Foster's "Critical Essays;" Blackwood's Magazine; Athenæum, 1850; and the Dublin University Magazine, xl. 20. But especially we refer them to Baron Macaulay's essay in the *Edinburgh Review* (Oct. 1841), in which the most cogent reasons

* Wade's edition, which forms part of Bohn's Standard Library, vol. i., containing all the letters as originally published, with notes, vol. ii., containing the private and miscellaneous letters, and a new Essay on the Authorship. London 1850.

are set forth for the authorship of "Junius' Letters" being that of Sir Philip Francis. "Critical and Historical Essays," by Lord Macaulay, in two volumes vol. ii. p. 196.

ROBERT WOOD (born A.D. 1716—died A.D. 1771), known as "Palmyra Wood," born at Riverstown, in the county Meath, in the year 1716. In 1750, in conjunction with his friends Dawkins and Bouverie, he made the tour of Greece, Egypt, and Palestine, of which he left lasting memorials in his works on Palmyra and Baalbec. In 1759, while he was engaged on his "Essay on Homer," unfortunately, it has been said, for the interest of letters (for he had planned other classical works), the Earl of Chatham made him under-secretary of state, and this post he retained during three administrations. He died on the 9th of September 1771, at his residence near Putney—the same house in which Gibbon was born.

The works of this cultivated scholar were—"The Ruins of Palmyra, otherwise Tadmor in the Desert," with fifty-seven plates (1753); "The Ruins of Baalbec, otherwise Heliopolis in Cælo-Syria," with forty-six plates (1757); new editions of these works in one volume, entitled "Architectural Antiquities and Ruins of Palmyra and Baalbec," with one hundred and ten plates, were published by Pickering in 1827. These works are so well known and justly esteemed, that we feel some hesitation in reproducing the following passage from Horace Walpole:—"Of all the works which distinguish this age, none perhaps excel those beautiful editions of Baalbec and Palmyra . . . and when I endeavour to do justice to the editions of Palmyra and Baalbec, I would not confine my encomium to the sculptures. The modest descriptions prefixed are standards of writing; the exact measure of what should and what should not be said, and of what was necessary to be known, was never comprehended by more clear diction or more elegant style. The pomp of the buildings has not a nobler air than the simplicity of the narration." His next work was—"A Comparative View of the Ancient and Present State of the Troad;" to which is added, "An Essay on the Original Genius of Homer," 1768. This literary curiosity was privately printed. After his death appeared his "Improved Thoughts," edited by Jacob Bryant, under the title of "An Essay on the Original Genius and Writings of Homer; with a Comparative View of the Ancient and Present State of the Troad," illustrated with engravings (1775); a new edition was published in Dublin, with a map, 1776, and a later edition in London in 1824. It was translated into French, German, Italian, and Spanish. The interest in this work is now revived by the explorations of Schliemann, and Mr Gladstone's scholarly disquisitions. For other notices of Wood and his works we must refer to the "London Monthly Review," 1775; "Blackwood's Magazine," xxxix. 866, i. 414; "Nichol's Literary Anecdotes," vii. 475, 715; "Nichol's Illustrations of Literature," i. 144; "Lyson's Environs," and "Aliboni's English Literature."

A monument to the memory of Wood was raised by his widow; it bears an inscription by Walpole, in which allusion is thus made to his literary fame:—"The beautiful editions of Baalbec and Palmyra, illustrated by the classic pen of Robert Wood, supply a

nobler and more lasting monument, and will survive those august remains."

REV. ARCHIBALD MACLAINÉ (born A.D. 1772—died A.D. 1804) was born in the county of Monaghan. He was educated at the university of Glasgow, and became minister of the English Church at the Hague. He afterwards settled at Bath. He is entitled to be recollected for his distinguished translation of Mosheim's History and some other less known writings. He died in 1804.

CHARLES MACCORMICK (born A.D. 1744—died A.D. 1807) was designed for the bar; but, unable to meet the necessary expenses, he turned to literary pursuits. His principal works are—"A Secret History of Charles I.," "Reign of George III. to 1783," "Continuation of Rapin's England," "Light Reading for Leisure Hours," and a "Life of Burke." His Life of Burke has been denounced by Lowndes as "a disgraceful piece of party virulence." He died in 1807.

THE ABBÉ EDGEWORTH (born A.D. 1745—died A.D. 1807).—Henry Allen De Fermont Edgeworth, a Roman Catholic priest, was born in 1745, at Edgeworthstown, in the county Meath. His father, Essex Edgeworth, who was a beneficed clergyman of the Church of England, became a convert to the Roman Catholic faith, in consequence of which he went abroad, and settled with his family at Toulouse. His son, the abbé, studied under the Jesuits at Toulouse and afterwards at Paris, and entered into the fraternity of "Les Missions Etrangères." His piety recommended him to the Princess Elizabeth, who made him her confessor. In this way he became known to Louis XVI., whom he attended in his misfortunes, and accompanied to the scaffold, where he bade farewell to the unfortunate monarch in the memorable words—"Fils de Saint Louis, montez au ciel!" After this, he in disguise effected his escape, through all manner of dangers, and succeeded in reaching England, whence he went to Mittau to attend on Louis XVIII., and died there of a fever caught in the discharge of his spiritual duties, at the Military Hospital, May 22nd, 1807. Louis XVIII. composed a Latin epitaph commemorating his virtues. His letters, with a memoir of his life by C. Sneyd Edgeworth, were translated by Dupont into English, and published in London in 1808. See *Nouvelle Biographie Générale*; MM. F. Didot Frères. Paris, 1856

JOSEPH COOPER WALKER (born A.D. 1747—died A.D. 1810) was born at St Valerie, near Bray, in the county Wicklow. He was educated at Trinity College, Dublin. In early life he held a post in his Majesty's Treasury in Dublin, and subsequently travelled in Italy for the benefit of his health, and during his residence there acquired a taste for the fine arts and polite literature. On his return to Ireland he became a member of the Royal Irish Academy and of several other learned societies. He died at St Valerie, Bray, after a lingering illness, on the 12th of April 1810. Mr Walker was author of "Historical Memoirs of the Irish Bards" (Dublin

and London, 1786); "Historical Essay on the Dress of the Ancient and Modern Irish," to which he annexed a memoir on the "Armour and Weapons of the Irish" (Dublin, 1788); "An Historical Memoir on Italian Tragedy from the Earliest Period to the Present Time, by a Member of the Arcadian Academy of Rome" (London, 1799); the same, entitled "An Historical and Critical Essay on the Revival of the Drama in Italy" (Edinburgh, 1805); and "Memoirs of Alessandro Tassoni," published after his death, edited by Samuel Walker, 1815. He also contributed several valuable papers to the Transactions of the Irish Academy, 1789-90-1805. Notices of Mr Walker will be found in the *Gentleman's Magazine*, 1787; Nichol's *Illustrations of Literature*; and Pinkerton's *Correspondence*, edited by Turner.

EDMUND MALONE (born A.D. 1741—died A.D. 1812) born in Dublin, was a descendant of the ancient family of the Malone, a branch of the O'Connor. In 1756 he entered the university of Dublin, and graduated with his class in the ordinary time.

In 1763 he was called to the Irish bar, and was rapidly rising into reputation and employment, when a fortune was left him, which made him independent of professional industry. He therefore retired, and, settling in London, devoted himself to literature. His chosen walk was criticism, and he is known to the world as one of the most judicious of commentators.

While engaged in the revision of his edition of Shakespeare, a very strange dispute arose between him and Stevens. Mr Stevens insisted that his brother commentator should reprint his notes without any change, in order to preserve the force and application of certain replies which he had in preparation for them. To this monstrous request, which overtops the proverbial absurdities of Shakespeare's commentators, Mr Malone did not think fit to accede. This strange affair is referred to in Disraeli's *Quarrels of Authors*.

Mr Malone's edition of Shakespeare was published in 1790. Its merit is too generally recognised to require comment. In the present day a more rational spirit has directed the antiquarian class,* and a great additional light has been reflected on the pages of Shakespeare. The full importance of this is well known, but it would be unfair to expect the advantages of modern discovery from the ablest writers of the last century.

Mr Malone was intimately acquainted with Samuel Johnson, Goldsmith, Burke, Percy, and most of the eminent men of his time, and was one of the executors of Reynolds' will.

In 1800 he published an edition of the prose works of Dryden, which till then had been obscurely scattered.

He was on the point of publishing a new edition of Shakespeare when he fell ill and died, May 25, 1812.

WILLIAM HALLIDAY (born A.D. 1788—died A.D. 1812) was distinguished as a scholar, but only claims commemoration for his extensive attainments in the ancient Irish language and literature, from which much was expected by the Irish public. These expecta-

* See *Memoir of Malone* by James Boswell, jun., and Chalmers's *Biog. Dict.*

tions were disappointed by his death in 1812, at the age of twenty four. He published a translation of half of Keating's History of Ireland, and composed an Irish Grammar.

RICHARD KIRWAN (born A.D. 1742—died A.D. 1812) was a distinguished modern writer on chemistry, geology, and kindred sciences. He was a native of the county Galway, and was educated at the Dufolin University, where he took the degree of LL.D. After devoting himself with much ardour to chemical and mineralogical researches, he became a member of the Royal Irish Academy and a fellow of the Royal Society. He published in the Philosophical Transactions for 1781, 1782, and 1783, experiments and observations on the specific gravities and attractive powers of various saline substances, which important subjects he further prosecuted in the Philosophical Transactions for 1785. In 1784 appeared his "Elements of Mineralogy," in two volumes 8vo, which were translated into German by Crell, and afterwards republished, with additions and improvements. In 1787 he published an Essay on Phlogiston and the Construction of Acids, designed as a defence of the theory of chemistry advanced by Dr Priestley. This very ingenious production was translated into French by the advocates for the anti-phlogistic hypothesis, and published with animadversions on the rival system, which made a convert of Dr Kirwan, whose rejection of the principles he had so ably supported had considerable influence in producing the revolution which took place in chemical science. Besides these, he produced the following works—"An Estimate of the Temperature of Different Latitudes," 1787, 8vo; "A Treatise on the Analysis of Mineral Waters," 8vo; and another on Logic, two vols. 8vo; to which may be added various communications to the learned societies to which he belonged. In Dublin he founded an association for the express purpose of cultivating mineralogy, and as a geologist he distinguished himself by advocating what was called the Neptunian theory of the earth, in opposition to that of Dr James Hutton. He died in 1812

REV. JOHN LANIGAN, D.D. (born A.D. 1758—died A.D. 1828), the learned author of the "Ecclesiastical History of Ireland," was born near the historic Rock of Cashel, in the year 1758. He was the eldest of a numerous family, and had the good fortune to be the child of highly educated parents. At the age of sixteen he sailed for Rome, and his career at the Irish College was so remarkable for ability that he attracted the notice of many eminent men, among them the learned Tamburini of Pavia, by whose influence he was appointed Professor of Hebrew, Ecclesiastical History, and Divinity in Pavia. The fame of his lectures caused Joseph II., Emperor of Germany, with other potentates and princes, to attend the classes of the "Irish boy-professor." He was soon regarded as the most eminent of all the professors, and Tamburini was accustomed to designate him the pillar and brightest ornament of the establishment.*

While thus engaged Lanigan published his Prolegomena to the Holy Scriptures. It immediately took its place in literature as the class-book

* Brennan's Ecclesiastical History of Ireland.

for the study of the Scriptures in most of the colleges and universities of England.*

In 1794 Lanigan's learning and exemplary life received due recognition in the degree of Doctor in Divinity. He obtained his degree in good time, for two years later the university ceased to exist. In the war of 1796 the professors of the university were scattered in all directions, and Dr Lanigan arrived safely in his native land. Although, as it is now known, he took no part in the Synod of Pistoja, he was known to have lived on intimate terms with Tamburini, and applying the rule *noscitur a sociis* to his detriment, his orthodoxy was suspected, and he failed to obtain Episcopal favour in Ireland; but the Royal College of St Patrick, Maynooth, had recently been established for the education of Roman Catholic clergy in Ireland, and presented an opening to the professor of Pavia. He was offered the chair of Sacred Scriptures and Hebrew, then vacant, but under conditions which he declined. He was now in Dublin, almost in penury, when fortunately a rich and accomplished Englishman, General Vallancy, with whom Dr Lanigan had become acquainted in Italy, came to his rescue. The general was vice-president of the Royal Dublin Society, and through his influence Dr Lanigan was employed in that institution at the modest salary of a guinea and a half per week. His duties seem to have been multifarious—to act as librarian, translating from German and French, correcting proofs, making catalogues. His services were also rewarded with occasional grants, and his great learning and social qualities seem to have been appreciated by the citizens of Dublin.

With the comprehensive spirit of an enlightened mind he shared his friendship with those who did not share his creed, and several clergymen of the Church of England were most intimate with him.

Dr Lanigan took a share in every effort made in his time for the promotion of Irish literature, and especially in the Gaelic Society of Dublin, founded in 1808. The object of this society was the development of the history, literary and ecclesiastical, of Ireland. Among those that shared in Dr Lanigan's labours in this direction were the Rev. Paul O'Brien, Gaelic Professor at Maynooth; Mr Theophilus O'Flanagan, of Trinity College; and William Halliday, whose premature death, at the early age of twenty-four, is justly lamented in the epitaph Lanigan composed for his tomb. Lanigan thus refers to this early genius—"He anticipated the progress of years in the maturity of understanding, the acquisition of knowledge, and the successful cultivation of a mind gifted by Providence with endowments of the highest order." Another member of the Gaelic Society, whose name ought to be held in grateful remembrance, was Edward O'Reilly, whose *Irish Dictionary* is a valuable work.

While discharging routine official duties in the house of the Royal Dublin Society, Dr Lanigan's thoughts and pen were seldom idle. He prepared for publication the first edition of the Roman Breviary ever published in Ireland, with a Latin preface worthy of the days of Augustus. He also wrote some controversial works, under the signature of Ironæus, which were published in 1809. They show him to have united a profound acquaintance with the theological literature of the

* Alibone's Dictionary of Authors, vol. i. p. 889

Roman Catholic Church, with a knowledge of the most eminent writers of the Anglican, such as Burnett, Chillingworth, Danberry, Elrington, Forbes, Magee, Parr, Tillotson, and Usher. He occasionally wrote an article on politics; and in the *Irish Magazine* for May 1811, a letter is printed, signed Irenæus, "On the Imbecility and Breaking-up of the Present Ministry." During the spring of 1813 the overwrought brain of Dr Lanigan showed symptoms of decay, and cessation of mental toil was imperative. His physician recommended change of scene, and he procured leave of absence from his official duties. He once more revisited the ancient city of Cashel, and was received by his family with affection and respect. His arrival was hailed with delight by all who valued learning and industry. The local gentry hastened to pay their respects to the learned guest of the town, and his health became much restored by the leisure he enjoyed.

The year 1814 was a critical and uneasy time for the Irish Catholic clergy and laity. Quarantotti's Rescript from Rome authorised the Irish Catholic bishops to allow the British Government a veto in the appointment of bishops, and this created quite a panic in Ireland, while many clergy and laity regarded a rescript from Rome as final and irrevocable. Dr Lanigan denied the validity of Quarantotti's letter. The Pope, Pius VII., was then a prisoner in Fontainebleau, while Quarantotti was only a clerk in the Propaganda, with no authority but his own. Dr Lanigan therefore contended that the rescript was issued without the sanction of the Pope, and after much discussion it was abandoned.

The recovery of Dr Lanigan's health proved but temporary. The severe weather of 1814 brought back the worst symptoms of a broken constitution, and rendered him incapable of discharging his duties as librarian of the Royal Dublin Society. Accordingly, on November 14th 1814, he resigned his post as librarian, still continuing to act, as he had done previous to the year 1808, as translator, editor, and corrector of the press. Dr Lanigan was succeeded in the office of librarian by Dr Litton. Lanigan was well qualified to act in these capacities, being an erudite linguist. He spoke with fluency English, Irish, German, French, Spanish, and Italian, and was master of Hebrew, Greek, and Latin. After resigning his post as librarian, which reduced his income considerably, he gave lessons in languages at the houses of a few of the leading citizens of Dublin. He had been for many years engaged on "The Ecclesiastical History of Ireland," which proved to be a work of extraordinary research. He amassed piles of manuscript, and extracted anything bearing on his subject from the works of Sir James More, Usher, Dr Rothe, Archdall, Keating, MacGeoghegan, O'Halloran, as well as from every source that treated on Ireland and her history. He wandered with the early Irish missionaries over Britain, France, Belgium, Germany, Switzerland, and other lands; searched the records of councils and synods, the bulls and briefs of popes, the relics of ancient convents, the annals of religious houses, letters of bishops, registers of churches, and lives of saints. The works of Colgan, Fleming, Locke, Wadding, Usher, Ward, Ware, and Burke were minutely examined; and MSS. in Irish—sealed books to others—afforded him valuable assistance.

As Dr Lanigan's health rendered continuous labour impossible, when preparing his MSS. for the press, he was fortunate in obtaining the assistance of the Rev. Michael Kinsella, a Capuchin friar of great learning. With this aid the work was published. The list of subscribers included the names of the Roman Catholic hierarchy and clergy, the professors of various colleges, eminent scholars, lay and clerical. The work, in four volumes, was published in 1824.

For the four years intervening between the publication of the Ecclesiastical History and the time of his death, Dr Lanigan was partially deranged. He passed melancholy days and sleepless nights at Dr Horty's lunatic asylum at Finglas, near Dublin. On Sundays he tottered to Finglas chapel. During his last illness he was visited by a female relative, but his mind was so impaired that she was often long in his room before he was conscious of her presence. On the 7th of July 1828, at the age of 70, Dr Lanigan died. This distinguished church historian was buried in Finglas churchyard, and a suitable monument, commemorative of the simplicity of his character, his solid learning, and enlightened patriotism, was erected to his memory by his fellow-countrymen of all religious creeds.

WILLIAM MARSDEN, D.C.L. (born A.D. 1754—died A.D. 1836).—This distinguished Oriental scholar was born at Bray, in the county Wicklow, on the 16th of November 1754. John Marsden, his father, was a merchant in Dublin, carrying on business on a large scale. After going through the usual preliminary education in the schools of Dublin, he was about to enter Trinity College, with a view to the church, when his father was induced to change his intentions. His eldest brother was in the civil service of the East India Company at Bencoolen, and the favourable accounts he sent home of his own prospects turned the thoughts of the younger Marsden in the same direction. An appointment was accordingly procured for him in the service, and in 1771, when he was but sixteen years of age, he sailed for India, and arrived in Bencoolen in the May of that year. Here his industry and superior intelligence gained him rapid advancement, and he became first under secretary, and soon after principal secretary to the Government. During his stay in Sumatra he mastered the vernacular language (Malay), and laid in a store of local knowledge which on his return home was turned to good account, and laid the foundation of his fame as a writer. In the summer of 1779 he quitted Sumatra, and arriving in England at the end of that year, he tried to obtain a Government post, and having failed, betook himself to literary pursuits. His first effort was a communication to the Royal Society, giving "An Account of a Phenomenon observed in the Island of Sumatra," which is printed in the Philosophical Transactions. In the same year he communicated to the Society of Antiquaries, through Sir Joseph Banks, "Remarks on the Sumatra Language," which are printed in the *Archæologia*, vol. vii., and in 1785, "Observations on the Language of the People commonly called Gypsies," printed in vol. viii.

In 1782 he published his valuable and deeply interesting "History of Sumatra," which at once established his literary reputation. This work, which has been translated into French and German, has main-

tained its high position to the present day. M'Culloch describes it as an excellent work, which gives the best and most authentic account of the great island of Sumatra, and of the manners and usages of the several nations by which it is inhabited, more especially of the greatest and most widespread of these—the Malay. It was reprinted in 1811, and on page 203 of this edition will be found specimens of the languages spoken in Sumatra—Malay, Acheen, Batta, Refang, and Lampong. Southey speaks of the work as “a perfect model of topographic and descriptive composition.”

He was elected a fellow of the Royal Society in 1783, and of the Society of Antiquaries in 1785, and in the following year was created D.C.L. at Oxford. In 1788 he communicated to the Royal Society a dissertation on the era of the Mahometans, called the Hegira, and in 1790 a paper on the chronology of the Hindoos, both of which are preserved in the Philosophical Transactions.

In 1795, on the recommendation of his friend, the celebrated geographer, Major Rennell, he accepted the post of second secretary to the Admiralty, and in due course of time became chief secretary, with the war salary of £4000 per annum. For twelve years he discharged the duties of his office greatly to his own credit and the public advantage. In 1807 he retired on a pension of £1500 per annum. The first fruits of his leisure were two publications in 1812, his well-known Grammar and Dictionary of the Malayan language. To the grammar is prefixed an interesting discourse on the history, religion, and antiquities of the Oriental islands. Both grammar and dictionary are characterised as works of great accuracy and erudition. Translations have been made of them into the French and Dutch languages. He had previously compiled a catalogue of dictionaries, vocabularies, grammars, and alphabets, which was privately printed.

In 1817 he published his translation from the Italian of Marco Polo's Travels in the Thirteenth Century, with notes.* Of this M'Culloch writes—“This is incomparably the best translation of the celebrated travels of Marco Polo, the precursor in discovery of Columbus and Vasco da Gama, and is in all respects the best edited book that has ever been published. It is enriched with an introduction and elaborate notes, in which the editor's varied learning and habitual fidelity are conspicuous.” In Irving's Columbus, Marsden's commentaries are commended as admirable, and especially as containing a most able and ample vindication of Marco Polo.

In 1823 he published the first part, and in 1825 the second part, of “Numismata Orientalia Illustrata; or, The Eastern Coins, Ancient and Modern, of his Collection, Described and Historically Illustrated,” including 17 plates, by Mr John Swaine. This is considered the best work of the kind, and is now rare. In the preparation of this work he had the invaluable assistance of his father-in-law, Sir Charles Wilkins, the eminent Orientalist.

In 1830 the Oriental Translation Committee published Mr Marsden's

* A new edition of Marco Polo's Travels, with notes by the learned antiquary, Mr Thomas Wright, was published in 1854 in H. G. Bohn's Antiquarian Library; and an edition, with notes by Hugh Murray, was published in the Edinburgh Cabinet Library (vol. xxxviii.), 1839; new ed. 1844.

translation of the "Memoirs of a Malayan Family;" and in the same year he communicated to the Asiatic Society a notice respecting the natives of New Guinea, published in their Transactions, vol. iii.

In 1832, his seventy-eighth year, Mr Marsden published his last work, comprising three essays, of which the most important treats of the Polynesian or East Insular language, a subject which had long engaged his attention. He was the first, we are told, that pointed out the existence of a considerable body of Sanscrit words in all the cultivated Polynesian languages, and also the singular connection which exists among these languages themselves, extending from Madagascar to Easter Island.

In 1831 Mr Marsden voluntarily relinquished his pension, exhibiting an instance of patriotism which elicited "the warmest applause of the House of Commons."

In 1834, feeling, as he himself says, the increasing infirmities of age, he determined in his lifetime to bestow his rich collection of coins and medals and his extensive library of books and Oriental manuscripts in such a manner as would make them most serviceable to the public. The coins and medals he presented to the British Museum; the collection includes the original coins collected by Sir Robert Ainslie, formerly British ambassador at Constantinople, and by the Abbé Beauchamp, titular Bishop of Bagdad. His library he bestowed on King's College, London, then recently founded.

He died on the 6th of October 1836, at Edge Grove, Aldenham, Herts, in his 82nd year, and was interred at Kensal Green. "Marsden," writes the Duke of Sussex, "enjoyed to a very advanced age extraordinary vigour of mind and body, equally respected and beloved for his learning and very varied acquirements, for his independent and disinterested character, and for his many social and domestic virtues."

Memoirs of his life and writings, written by himself, with notes from his correspondence, were privately printed in 1838, and edited by his widow.

DAVID SHEA (born A.D. 1771—died A.D. 1836).—This distinguished Orientalist was born in Dublin in the year 1771. At an early age he entered Trinity College, Dublin, and soon became highly distinguished for his classical attainments, and obtained a scholarship, but the unhappy circumstances of the time blighted his prospects in his native country. Some of his most intimate friends and associates joined the Society of United Irishmen, and he, with many others, became the object of suspicion on the part of the college authorities. The Earl of Clare, chancellor of the university, held a visitation, and required the students severally to make oath, not only that they did not belong to the United Irishmen, but that they would give information against all who, to their knowledge, had any connection with that association. Thomas Moore, the poet, was amongst those who were thus threatened, and he gives an account of the transaction in his autobiography. Mr Shea was amongst the recusants, but did not fare so well as Moore, as he was compelled to resign his scholarship and leave the university. He repaired to London, and being without money or friends, he was glad to accept a situation as an assistant in a private school. He subsequently

obtained a clerkship in a merchant's establishment in Malta, where he applied himself so diligently to the study of the Arabic language that he became a complete master both of the classical and common dialects. His employers intending to open a factory on the Eastern side of the Black Sea, Mr Shea began to study Persian, and soon conquered its difficulties; but circumstances induced the firm which employed him to withdraw from the Mediterranean and Levant trade, and he returned to England, where he obtained a situation as a private tutor. The late Dr Adam Clarke, hearing of his Oriental attainments, sought his acquaintance, and generously exerted himself to bring him forward. He was in consequence offered an assistant professorship at Halesbury, which he at first refused, but finally accepted. This post he retained until his death.

When the Oriental Translation Fund was instituted, Mr Shea became a member of the committee, and applied himself diligently to translating Mirkhond's History of the Early Kings of Persia, which he published about two years before his death. "It has been warmly praised, both for spirit and fidelity, by the best Oriental scholars in Great Britain and on the Continent, and is very useful to the Persian student."* He was engaged in a more important task, the translation of *Dab-i-stân*, and had made considerable progress at the time of his death. This work was completed by Captain A. Troyer in 1843. A writer in the *Athenæum*, under the same date, says of Mr Shea:—"A kinder friend or a better-hearted man never breathed. The writer of this slight tribute to his merits has known him, on many occasions, submit to great personal inconvenience that he might relieve others whose necessities he deemed greater than his own." He died at Halesbury on the 10th of May 1836, in his sixty-fifth year. The *Dab-i-stân*, or *School of Manners*, was published in 1843, in Paris and London. It was the first English version of this remarkable book. A review of it will be found in the *Asiatic Journal*, 3rd series, vol. ii. p. 582, 1844.

PATRICK KELLY, LL.D. (born A.D. 1756—died A.D. 1842).—Doctor Kelly, so well known in the literary and scientific world by his clear and able treatises on several branches of science, was born in Dublin in the year 1756. Little is known of his career before he became master of the Mercantile School in Finsbury Square, London. After the publication of some of his works, his name became widely known, and he enjoyed the friendship of Maskelyne, Herschel, Hutton, Vince, Burney, Raine, and many other eminent men of that generation. His opinions on questions of currency and exchange were frequently appealed to by committees of the Houses of Lords and Commons, where his evidence and calculations seldom failed to throw light on these abstruse subjects. His great work, the "*Universal Cambist*," in which he had the assistance of Government through the medium of their foreign consulates, was justly considered a standard authority on such points, and will be a lasting monument of his talent and industry. M'Culloch speaks of the "*Universal Cambist*" as "the most complete work of its class in the English language," but then requiring a thorough revision. A second edition, corrected to date, appeared in

* *Athenæum*, June 1836

1835. Of his other works the best known were "Astronomical Computations," a Practical Introduction to Spherics and Nautical Astronomy, containing, amongst other original matter, the Discovery of a Projection for Clearing the Lunar Distances; Metrology, or an Exposition of Weights and Measures of Great Britain, Ireland, and France, containing an account of Laws and Local Customs relating to the subject; Oriental Metrology, containing the Moneys, Weights, and Measures of the East Indies reduced to an English Standard, with an Appendix explaining the Calendars, Dates, and Eras of Oriental Nations. His Treatise on Book-keeping was, perhaps, the most popular of his practical works, and passed through nine editions in a few years.

The degree of LL.D. was conferred upon him by the university of Glasgow. He held for many years the office of Mathematical Examiner to Trinity House, and his name is affectionately remembered by his numerous pupils in various parts of the world as the friend and preceptor by whom their studies were directed at his academy in London. He died at Brighton on the 5th of April 1842.

ROBERT MURPHY (born A.D. 1806—died A.D. 1843).—This distinguished mathematical scholar was born of humble parents at Mallow in the year 1806. When eleven years of age, while playing in the streets of his native town, he was run over by a cart, and lay in his bed for twelve months with a fractured thigh-bone, and to this accident was due his future destination and literary fame.

During his confinement his friends supplied him with such books and periodicals as were then to be had, and among them there happened to be a Cork Almanac containing some mathematical problems. These attracted the boy's attention, and made him desirous of possessing Euclid and a work on algebra. The books were procured, and before he was again able to walk Murphy, at the age of thirteen, was an extraordinary instance of a self-taught mathematician. A gentleman of the name of Mulcahy, of Cork, who was the tutor of most of those from the south of Ireland who got fellowships at Trinity College, was in the habit of proposing problems (or "cuts," as they are called in Cork), in the newspapers. At a certain time he began to receive answers from Mallow, without any signature. Surprised at the extraordinary talent displayed in these answers, Mr Mulcahy went to Mallow to find out his unknown correspondent. After some difficulty he found the asserted author of the answers was a boy on crutches, so young that he could not believe the story. A few minutes' conversation, however, put it beyond a doubt. On coming away in amazement he happened to meet Mr John Dillon Croker, of Mallow, one of his first patrons, to whom he said with natural exaggeration, "Mr Croker, you have a second Sir Isaac Newton in Mallow; pray look after him."* It was then arranged that the boy should abandon the trade of shoemaker, which he was learning under his father, and pursue his studies. Mr Hopley, who kept a school in Mallow, took him as a free pupil, and

* A writer in the English Cyclopædia Biog. vol. iv., states that he is indebted to J. Dillon Croker, Esq., for his information about the early history of Robert Murphy. Mr J. Dillon Croker, of Quartertown, Mallow will be noticed hereafter. He is not to be confounded with John Wilson Croker.

Murphy had the satisfaction in after life of transmitting to the widow of his teacher, then reduced to poverty, the sum which an ordinary pupil would have paid.

When he attained the age of seventeen great exertions were made to get him entered as a student of Trinity College, Dublin, but without success. The sizarship examinations were classical, and Murphy had no chance in that field. About this time a Mr Mackay, a Roman Catholic priest, published a duplication of the cube, the plausibility of which, as we learn from the same source, attracted attention, and even obtained the assent of the teachers at Maynooth. Murphy, then only eighteen, wrote a pamphlet in reply, entitled "Refutation of a Pamphlet written by the Rev. John Mackay, R.C.P., entitled 'A Method of Making a Cube Double of a Cube, founded on the Principles of Elementary Geometry,' wherein his Principles are Proved Erroneous, and the Required Solution not yet Obtained." This production, in spite of many faults of style and expression, was considered at the time and under the circumstances a work of extraordinary genius. Mr Croker now determined to get young Murphy to Cambridge. "He applied to the clergyman, who presented the boy with his Euclid and algebra, Mr Brown, who was then employed in a parish of which Mr McCarthy, a Cambridge master of Arts, was the proprietor. This last-named gentleman, being then about to visit England, promised to take some of Murphy's papers with him, and to do what he could to persuade his old tutor, Professor Woodhouse, to interest himself in the matter. The first answer was not very encouraging. Mr Woodhouse would say no more than that if they would send the boy he would look after him. On being requested to look over the papers he declined, saying he had no time. In six weeks from that time, however, Mr Woodhouse wrote to Mr McCarthy, stating that at the moment when he was about to destroy them as waste paper, his attention was struck by something that was almost new to him—that on turning page after page he saw with delight so much talent that he was really unable to say how long he remained fixed to the subject—that suddenly recollecting it was the last day for entrance, he hastily went and placed the name of the writer on the boards of Caius College. He concluded by promising that if his friends would send him with fifty or sixty pounds in his pocket, he would take care that they should not be called upon again, and this promise was faithfully kept. Mr Croker immediately obtained the required sum by subscription, and Murphy began his residence at Caius College in October 1825. During his residence the college supplied him with money in addition to the funds of his scholarship. In 1829 he took the degree of Bachelor of Arts. The place he took then—third wrangler—was admittedly not in accordance with his talents, and the only explanation seems to lie in the fact that his peculiar genius led him into speculations of his own which were not at all likely to help him in an examination on certain subjects which could only be mastered by regular reading. In May 1829 he was elected Fellow of Caius. He shortly after took deacons' orders, and was made dean of his college in October 1831. Soon after this period he unfortunately contracted habits of dissipation, and caused such scandal by his conduct that he was obliged to leave the

university, with his fellowship under sequestration, in 1832. His college was willing to make every possible allowance for his failings, and it was understood that his ultimate advancement would be secure on the amendment of his conduct.

After spending some time in Ireland he settled in London in 1836, and two years later was appointed examiner in mathematics and natural philosophy in University College, London. He now made a creditable effort to redeem the past, but old debts and old memories were too heavy for him, and in spite of his laudable exertions to escape from both he succumbed, and died in London, March 12, 1843, of disease of the lungs, in his thirty-seventh year. Mr Murphy's character as a mathematician is too well known to require any comment of ours, and it would be vain to speculate on the greatness he might still have gained but for the sad turn in his career. What he did accomplish will be remembered by the following writings—General Properties of Definite Integrals; On the Resolution of Algebraic Equations; On the Inverse Method of Definite Integrals, with Physical Applications; On Elimination between an Indefinite Number of Unknown Quantities; Second Memoir on the Inverse Method of Definite Integrals; Third Memoir on the same; On the Resolution of Equations in Finite Differences; Analysis of the Roots of Equations; First Memoir on the Theory of Analytical Operations. The above were contributed to the Cambridge Philosophical Transactions. His separate works were—Elementary Principles of the Theories of Electricity, Heat, and Molecular Actions, Cambridge, 1833; A Treatise on the Theory of Algebraical Equations, London, 1839 (Library of Useful Knowledge); besides numerous contributions on the subject of Physics to the Penny Cyclopædia.

EDWARD, VISCOUNT KINGSBOROUGH (born A.D. 1795—died A.D. 1837).—The Right Hon. Edward King, Viscount Kingsborough, eldest son of the third Earl of Kingston, was born at Mitchellstown Castle, in the county Cork, in the year 1795. His mother was Lady Helena Moore, only daughter of Stephen, first Earl of Mount-Cashel. His lordship entered as a nobleman at Exeter College, Oxford, June 25, 1814, being then in his nineteenth year. In Michaelmas term 1818, he obtained a place in the second class of *Literæ Humaniores*, but never proceeded to his degrees. At the general election of 1820 his lordship was returned to Parliament for the county Cork, but he sat only during that Parliament until the dissolution in 1826, when he relinquished his seat to his brother, the Hon. Robert King.

Lord Kingsborough was much attached to antiquarian learning, and a considerable proficient in it, and has left behind him one very extraordinary public monument of his diligence and munificence—"The Antiquities of Mexico," a work of which it has been said that in its magnificence it recalls to mind "the patronage of crowned heads and the splendour of princely patrons of literature." The antiquities comprised fac-similes of ancient Mexican paintings and hieroglyphics, preserved in the royal libraries of Paris, Berlin, Dresden, Vienna, the Vatican, and the Borgian Museum at Rome, the Institute at Bologna, the Bodleian Library at Oxford, and various others; also the

monuments of New Spain, by M. Dupaix, illustrated with upwards of one thousand elaborate and highly interesting plates, accurately copied from the originals by A. Aglio. Seven volumes were privately printed in London in 1831, and volumes eight and nine appeared in 1848. The first issue was sold at £140 (afterwards reduced to £35), or with the plates coloured at the rate of 200 guineas unbound (afterwards reduced to £63). Volumes eight and nine were published at six guineas each.

Lord Kingsborough's penchant for Mexican antiquities was produced by a sight of the original Mexican manuscripts preserved in the Bodleian library, when his lordship was a student at Oxford.

Mr Rich, in his *Bibliotheca Americana Nova*, states that "after his lordship had expended upwards of £30,000 upon this work he got into difficulties with some of the persons with whom he dealt, particularly with a celebrated paper manufacturer. He was arrested in Duolin, and from obstinacy or unwillingness to pay a demand he thought unjust, was thrown into prison. He was there seized with typhus fever, which ended fatally in a few days. If he had lived he would within a year have become Earl of Kingston, and inherited a fortune of £40,000 a year. Had he lived, there is no doubt that he would have devoted his life and fortune to the development of the ancient history of America, which had become with him a monomania."

A somewhat different account of his arrest and death is given by a writer in the *Gentleman's Magazine* (May 1837.)

The drift of Lord Kingsborough's speculations was to establish the colonisation of Mexico by the Israelites. "To this," as Mr Prescott observes, "the whole battery of his logic and learning is directed. For this hieroglyphics are unriddled, manuscripts are compared, monuments delineated."

JOHN BANIM was born in Kilkenny in 1798, and died at Windgap Cottage, near his native town, on the 1st of August 1842. His elder brother Michael was born in 1796, and died in 1874. Their parents were humble but respectable,—Michael Banim, the father, uniting the business of farmer with that of trader in all the usual appliances of field sports. John Banim, in his thirteenth year, was removed from Mr Doyle's academy to Kilkenny College. Here he evinced a great talent for drawing and painting, and having selected the profession of an artist he was, in the year 1813, sent to Dublin, and became a pupil in the drawing academy of the Royal Dublin Society. He was a successful student, his drawings being awarded the first prize in the gift of the Society. After two years he returned to Kilkenny, intending to commence life as an artist and teacher of drawing. While thus engaged he became deeply attached to one of his pupils; and her premature death inflicted a severe blow on his sensitive nature, laid the foundation of ill health, and changed the whole tenor of his life. After the lapse of four or five years of comparative idleness, he recovered health and resolution to remove to Dublin, with the intention of devoting himself to literature. Early in the year 1820, Banim commenced his hard struggle in Dublin. He became a contributor to two or three of the more important papers, and he was thus enabled to help his former

professional brethren, who were at that period seeking a charter of incorporation. When the charter was obtained in 1820 the Dublin artists presented him an address and a considerable sum of money, as a testimony of his services. About this time, too, he wrote, under the signature "A Traveller," some very clever articles for a Limerick journal on all subjects of the day, particularly theatrical topics. His leisure hours were devoted to the composition of poems and dramas. One of the poems, "The Celt's Paradise," appeared in February 1821, dedicated to Lord Cloncurry. This poem is now all but unknown. Although not at all worthy of the reputation which Banim afterwards attained, it exhibits undoubted proof of poetic power. His next work was a tragedy, entitled "Turgesius," which was rejected by the managers of Drury Lane and Covent Garden. Nothing discouraged, he now began his celebrated tragedy of "Damon and Pythias." This play has been frequently called the joint composition of Banim and Sheil; but the generous aid of Mr Sheil consisted chiefly in the very important assistance of a recommendation to a manager. "Damon and Pythias" was produced at Covent Garden in May 1821, and seven times during the remainder of the season, Macready playing Damon, and Charles Kemble Pythias. The success of this tragedy was the crowning glory of Banim's hopes at this period. He now determined to write an Irish novel, and during a visit to his family in 1822 the "Tales by the O'Hara Family" were planned and commenced, with the help of his brother Michael. During this visit Banim married Ellen Ruth, and shortly afterwards set out with his young wife to settle in London. His first residence was at No. 7 Amelia Place, Brompton, the house in which John Philpot Curran had lived the last month of his life. His first employment was on the "Literary Register," which brought him engagements in due course on other periodicals. His next effort in dramatic work, "The Prodigal," was accepted at Drury Lane. The parts were cast for Kean and Young; but the former having wrangled about his part the play was withdrawn, and never afterwards offered for representation. It was at this period that Gerald Griffin, as already mentioned, appeared in London, and found a valuable friend in Banim. In 1824 Banim published his essays, entitled "Revelations of the Dead-Alive," which were clever hits at the follies of the year 1823. "The Tales by the O'Hara Family" appeared in 1825, and their success was from the first day unquestionable. His next work was "The Boyne Water," which was roughly handled by the critics. In 1826 the second series of the "Tales by the O'Hara Family" was published. It consisted of "The Nowlans" and "Peter of the Castle," and was dedicated to Moore. The third series of these tales, "The Croppy," appeared in 1827, and was considered fully equal in merit to any of the fictions of "The O'Hara Family." In the year following "The Anglo-Irish," a tale of a different character from the "O'Hara Tales," and not announced as from the same authors, was but indifferently received. In July 1829, a new series of the tales was commenced with "The Denounced." "Father Connell" was the last joint-work by the O'Hara Family. From the period of the publication of "Father Connell" Banim's health began to decline more rapidly than before. In 1829 he had been obliged to remove to France for change of air. During

his residence abroad he continued to write for the annuals and journals, and small pieces for the English Opera-House. His circumstances, however, became daily worse, and a subscription for the author of "Tales by the O'Hara Family" was raised in London and Dublin. Banim returned to Dublin in July 1835, and a performance was given in the Theatre-Royal for his benefit, the pieces selected for the occasion being his dramas "The Sergeant's Wife" and "The Sister of Charity." His fellow-citizens of Kilkenny also presented him with an address, with a silver snuff-box containing £85, and before he had been a year residing at home at Windgap Cottage the news came that the Queen had bestowed a pension on him of £150 per annum: and a further pension of £40 was granted for the use of his daughter, then twelve years of age. Banim died August 13, 1842, leaving behind him a widow and an only child, his daughter Mary, who died of decline a few years after. A provision was made for Mrs Banim, and a marble bust of Banim, executed by Hogan, was placed in the Tholsel of Kilkenny in the year 1854. Michael Banim, after many struggles, was appointed postmaster of Kilkenny, where he died in 1874. The life of John Banim, with extracts from his correspondence, by P. J. Murray, was published in London in 1857, to which, and the *Irish Quarterly Review*, we must refer for a full account of the Banims and their works.

JAMES M'CULLAGH was born at Strabane in the year 1809, and died at Dublin the 24th October 1847. He entered Trinity College in his fifteenth year, and throughout his course carried away every honour in science and classics. In 1827 he became a scholar, and in 1832 a fellow of the university. In 1835 he was appointed professor of mathematics, Dr Sadlier, afterwards provost, having resigned expressly in his favour. In 1843 he was chosen to fill the chair of natural philosophy in the room of Dr Lloyd. It was by his lectures in connection with this professorship that M'Cullagh first displayed to the greatest advantage the powers and treasures of his cultivated mind. In 1830 he read his first paper on Refracted Light before the Royal Irish Academy, and in 1838 he was put on the council; and from 1844 to 1846 filled the office of secretary to that body. Among his other valuable contributions to the academy may be mentioned his paper, "On the Laws of Crystalline Reflexion and Refraction," for which he was awarded the Conyngham gold medal; his papers "On the Rectification of Conic Sections;" "On Surfaces of the Second Order." In 1846 the Royal Society awarded him the Copley medal for his investigations on the theory of light. M'Cullagh was a generous patron of Irish antiquities, and presented to the academy the celebrated cross of Cong and other interesting relics. At the general election of 1846 he contested the representation of the university, but did not succeed. Confinement and intense application gradually produced disease, which affected his mind, and led him to commit the fatal act that terminated his career. At the time of his early death, Professor M'Cullagh had won a position in the first rank of the natural philosophers of Europe.

MARIA EDGEWORTH (born A.D. 1767—died A.D. 1849) was the daughter of Richard Lovell Edgeworth of Edgeworthstown, in the county Long-

ford, a gentleman distinguished for literary taste and mechanical ingenuity. Under his direction Maria pursued her studies, and at an early age became an able helper in his literary pursuits. In 1798 appeared a *Treatise on Practical Education*, a joint production. Miss Edgeworth published in 1810, "Early Lessons," in ten parts, and her father added a continuation in 1815, in two volumes. Another joint work, which attained great popularity, "An Essay on Irish Bulls," made its appearance in 1802. The series of her novels began with "Castle Rackrent," in 1801, and continued without interruption till 1817, during which period there appeared from her pen "Belinda," "Leonora," "The Modern Griselda," "Moral Tales," "Popular Tales," the "Tales of Fashionable Life," "Patronage," "Harrington," "Ormond," "Helen," &c. These works were remarkable for their humane sympathies, their moral tendencies, and their utter disregard of the "stuff" out of which it was then the fashion to construct romances. They proved, too, that Miss Edgeworth possessed powers of a diversified character—descriptive, philosophical, pathetic, and humorous—seldom combined in one person. In 1822 she published "Rosamond," a sequel to "Early Lessons," which was followed by "Harry and Susy," and the "Parent's Guide." On the death of her father in 1817, her career of authorship was for some time interrupted; and she did not resume work until the completion, in 1820, of a memoir of her father. Among the most ardent admirers of her novels was Sir Walter Scott, who avowed that it was "the rich humour, pathetic tenderness, and admirable tact" of her Irish delineations that prompted him to attempt similar portraiture of his own country. In 1823 she and two of her sisters spent a fortnight with Scott at Abbotsford. "Never," says Lockhart, "did I see a brighter day at Abbotsford than that on which Miss Edgeworth first arrived there; never can I forget her look and accent when she was received by him at his archway, and exclaimed, 'Everything about you is exactly what one ought to have had wit enough to dream.'" A review by Sir Walter of Miss Edgeworth's "Patronage" will be found in the *Edinburgh Review*, xxii. 416. Sir James Mackintosh and Lords Dudley and Jeffrey have also done full justice to her merits as a novelist and a woman of genius. In 1834 her exquisite story of "Helen" was published, and her career of authorship closed with the juvenile story of "Orlandino," which appeared in 1847. With the exception of a trip to the Continent and a short residence at Clifton, she passed the latter years of her life at Edgeworthstown, "unspoiled by literary fame, loved in the family circle which daily assembled in the library, and admired by all as a pattern of an intellectual and amiable woman." A new collective edition of her tales and miscellaneous pieces was published in London in 1848, in nine volumes, and again in 1856, in ten. Of several of her works there have been numerous editions. In America, as well as at home, her works have been widely circulated and highly prized. A writer in the *North American Review* (No. xvi.) gives the following appreciative criticism:—"She is the author of works never to be forgotten; of works which can never lose their standard value as English classics, and deserves that honourable name infinitely more than half the dull and licentious trash bound up in our libraries under that title. . . . Her novels always found an eager reception at a time when the poetry

of Scott, of Campbell, and of Crabbe was issuing in its freshness from the press; when the *Edinburgh* and *Quarterly Reviews*, then splendid novelties, were to be duly read and studied; when Madame de Staël was at her zenith; and, in a word, when the competition of the noblest wits was only less keen than at the present day." A very interesting account of a visit to Maria Edgeworth is given in Mr and Mrs S. C. Hall's "Ireland." She died at Edgeworthstown, May 21, 1849.

THE COUNTESS OF BLESSINGTON was born at Knockbut, Tipperary, in 1787, and died at Paris, June 4, 1849. Her ladyship was the second daughter of Edmund Power, Esq. of Curragheen, co. Waterford, and sister to Ellen, Viscountess Canterbury. When a mere child, being some months less than fifteen, she married Captain Farmer of the 47th Regiment. He died in 1817. Possessed of great personal beauty and accomplishments she did not long remain a widow, and in 1818 was married to Charles John Gardiner, Earl of Blessington. The Earl and Countess resided chiefly on the Continent until the death of the former in 1829, when she removed to London, and resided there, first in Berkeley Square, and subsequently at Gore House, until 1849, when she removed to Paris, where she died the same year. The marriage of her step-daughter, Lady Harriet Anne Frances Gardiner, the only child of the earl of Blessington, to Count D'Orsay, their separation, and the subsequent family history, are no secrets in the Empire of Fashion or the Republic of Letters. Lord Byron was a great admirer of Lady Blessington, and her published conversations with him was one of the most popular books of the day. The literary life and correspondence of the countess, compiled and edited by Dr R. R. Madden, was published in 1854, in three volumes. Of Lady Blessington's numerous publications the following are the most remarkable:—"The Magic Lantern," "Sketches and Fragments," "Tour in the Netherlands," "Conversations with Lord Byron," "The Repealers," "The Two Friends," "Meredith," "The Idler in Italy," "The Idler in France," "The Governess," "Confessions of an Elderly Gentleman," "Country Quarters," "Marmaduke Herbert," "Confessions of an Elderly Lady," "The Belle of the Season," "Tour through the Netherlands to Paris," "Strathern," "Memoirs of a Femme de Chambre," "The Lottery of Life," and other tales. Lady Blessington contributed largely to the periodicals of the day, and for seven or eight years edited the "Keepsake" and the "Book of Beauty." The talent displayed in all her works is unquestionable. "Her novels are more distinguished by delicacy of sentiment and reflection than by development of plots; but of all her writings it may be truly said that they were eminently dictated by right feeling, and her novels presented a highly refined idea of female character."* "Lady Blessington," says a distinguished writer in the *Examiner*, when announcing her death, "was a woman of the most penetrating observation and the best feeling. Her knowledge of the world did not consist in ignoring the good that is in it. She was never so happy as when doing generous acts, and never wrote so well as when she described the kindest part of her experiences. Her house at Kensington Gore was for fourteen years the resort of the most dis-

* Annual Register, 1849.

tinguished men of wit and genius of every country and opinion, where all classes of intellect and art were represented, and where everything was welcome but exclusive or illiberal prejudices. Some of the most genial and delightful associations of the time belong to that house." A short time before her death, Lady Blessington left Gore House and returned to Paris, where, as in London, she was always an object of attraction. On Sunday, the 3rd of June, she had dined with the Duchess of Grammont, and on her return home she was struck with apoplexy, and died the next day. There is a portrait of her ladyship in the "Book of Beauty." Mr N. P. Willis, in his "Pencillings by the Way," says it is not unlike her, but still an unfavourable likeness. He adds: "A picture by Sir Thomas Lawrence hung opposite me, taken, perhaps, at the age of eighteen, which is more like her, and as captivating a representation of a just matured woman, full of loveliness and love, the kind of creature with whose divine sweetness the gazer's heart aches, as ever was drawn in the painter's most inspired hour. The original is now (she confesses it very frankly) forty. She looks something on the sunny side of thirty. Her person is full, but preserves all the fineness of an admirable shape; her foot is not crowded in a satin slipper, for which a Cinderella might be looked for in vain, and her complexion (an unusually fair skin, with very dark hair and eyebrows) is of even a girlish delicacy and freshness. Her dress of blue satin (if I am describing her like a milliner, it is because I have here and there a reader of the *Mirror* in my eye, who will be amused by it) was cut low, and folded across her bosom in a way to show to advantage the round sculptor-like curve and whiteness of a pair of exquisite shoulders, while her hair, dressed close to her head and parted simply on her forehead with a rich *feronière* of turquoise, enveloped in clear outline a head with which it would be difficult to find a fault. Her features are regular, and her mouth, the most expressive of them, has a ripe fulness and freedom of play peculiar to the Irish physiognomy, and expressive of the most unsuspecting good humour. Add to this a voice merry and sad by turns, but always musical, and manners of the most unpretending elegance, yet even more remarkable for their winning kindness, and you have the most prominent traits of one of the most lovely and fascinating women I have ever seen."

WILLIAM HAMILTON MAXWELL was born at Newry in 1794, and died at Musselburgh, near Edinburgh, in December 1850. His father was a merchant at Newry, and his mother the daughter of William Hamilton, Esq., a gentleman of old family and good fortune. He was educated by Dr Henderson, and entered Trinity College, Dublin, before he was fifteen, graduating with great distinction at the age of nineteen. His predilection was for a military life, but this was opposed by his parents, who wished him to adopt the church or the bar. The result of this conflict was a season of idleness, and several years were devoted to country sports. At length he yielded to the persuasion of a maternal aunt, and took deacon's orders. He was to have succeeded to this lady's fortune; but an informality in the execution of her will disappointed his expectations. He had already anticipated the greater portion of his mother's property, by confirming for ready money certain

leases which had been granted by his father as tenant for life. Under these disappointments, he resolved to accompany a friend to South America, but the death of his friend defeated the project. However, he shortly after improved his condition by marrying a lady of good family; and in 1820 he was collated by the archbishop of Armagh to the prebend and rectory of Ballagh, a wild place in Connaught, where his onerous duties did not interfere with his sporting proclivities. His first essay in authorship was made in his shooting-lodge at Ballycrov. Here he wrote "O'Hara," a historical novel, which was published anonymously, and not very successful. His next undertaking, the "Stories of Waterloo," his first acknowledged work, opened that path which he subsequently trod with so much success. His "Wild Sports of the West" shortly followed, and fully established his reputation as a dashing and fascinating writer. In the same year (1833) he compiled "The Field Book," a sort of sporting encyclopædia. In 1836 he wrote "The Adventures of Captain Blake, or My Life," and "The Dark Lady of Doona." "The Bivouac, or Stories of the Peninsular War," appeared in 1837; and the "Naval and Military Almanac" in 1840. His "Life of the Duke of Wellington" was finished in three volumes in 1841, and was highly commended by the leading magazines and journals. Some of his other numerous works are the following:—"Victories of the British Army" (1847); "Rambling Recollection of a Soldier of Fortune" (1842); "Wanderings in the Highlands and Islands of Scotland" (1843); "The Fortunes of Hector O'Halloran" (1844); "Naval and Military Remembrances" (1844); "History of the Rebellion in Ireland in 1798" (1845); "Hints to a Soldier on Service" (1845); "Peninsular Sketches by Actors on the Scene" (1845); "The Adventures of Captain O'Sullivan" (1846); "Hill Side and Border Sketches" (1847); "The Irish Movements" (1848). He was a frequent contributor to *Bentley's Miscellany* and the *Dublin University Magazine*. Maxwell's portrait, by C. Grey, R.H.A., was published by the *Dublin University Magazine* for August 1841, accompanied with an admirable sketch of his accomplishments and charms as a writer and a companion. We have only space for a short extract, which conveys a good general idea of his gifts and qualities as a writer. "If a brilliant fancy, a warm imagination, deep knowledge of the world, consummate insight into character, constitute a high order of intellectual gift, then he is no common man. Uniting with the sparkling wit of his native country the caustic humour and dry sarcasm of the Scotch, with whom he is connected by the strongest ties of kindred, yet his pre-eminent characteristic is that of sunshiny temperament which sparkles through every page of his writings. Rarely or never does an unpleasant image present itself." But with all his popularity and success as a writer, he never learned the art of making provision for the future, and after the failure of his health, and the consequent exhaustion of his animal spirits, "he passed his latter days in much misery and distress" (*Gent. Mag.* 1851).

THOMAS CROFTON CROKER (born at Cork 1798—died at Brompton, London, 1854) was the only son of Major Croker of the 38th Regiment of Foot. Educated at Cork, he began life as an apprentice in the firm of

Lecky and Mark, merchants of that city. He had from his boyhood a taste for antiquities, and during frequent excursions in the south of Ireland he collected the legends and songs of the peasantry, and studied their character and manners. On the death of his father, in 1818, Crofton Croker obtained a post in the Admiralty, and subsequently became a clerk of the first class; and when the establishment was reduced in 1850, he was placed on retirement with a pension of £580. Previous to his quitting Ireland, his writings had been chiefly in verse. Shortly after settling in London, he assisted Mr Sidney Taylor in a weekly paper called the *Talisman*, or *Literary Observer*, to which he contributed several articles on the Antiquities of Ireland. In 1824 Mr Croker published his first and, in one sense, his greatest work, the "Researches in the South of Ireland." The volume contains a large amount of valuable information respecting the manners of the peasantry, and the scenery and architectural remains of Ireland. This volume was illustrated by Miss Nicholson, who afterwards (1830) became Mrs Croker.

In 1825 he first published "The Fairy Legends and Traditions of the South of Ireland." This edition contained contributions by Magiun, Pigot (the late Chief-Baron), Humphreys, and Keithley. A second edition appeared in 1826, illustrated with etchings after sketches by MacIise. The second series was published in two volumes at the close of the year 1827. In 1825 a German translation was published by the brothers Grimm; and in 1828 a French translation by M. Dufaur, under the title "Contes Irlandais." In 1834 Mr Croker produced his edition in one volume, as part of the series of Murray's Family Library. The "Fairy Legends" brought Crofton Croker a highly complimentary letter from Sir Walter Scott, whom he subsequently met at Lockhart's in Pall Mall. In 1826 Croker wrote for the Adelphi the words of a pantomime called "Harlequin and the Eagle," which was subsequently published under the title of "Daniel O'Rourke." His "Legends of the Lakes" appeared in 1828; "Barney Mahoney," and "My Village versus Our Village," in 1832; and his "Popular Songs of Ireland" in 1839. He had published in 1838 "The Memoirs of Joseph Holt, General of the Irish Rebels in 1798," edited from original MSS. in the possession of Sir William Betham. Mr Croker had already been a contributor to the fashionable annuals, when in 1827 he undertook the editorship of the "Christmas Box," a juvenile miscellany, to which Miss Edgeworth, Sir Walter Scott, Theodore Hook, Charles Lamb, Dr Maginn, and Mr Lockhart occasionally contributed. In 1827 he was elected a Fellow of the Society of Antiquaries of London, and a Member of the Royal Irish Academy. He was also the President of the Society of Noviomagians, and made several valuable communications to the Society of Antiquaries. Mr Croker took part in the formation of the Camden Society in 1839, and of the Percy Society in 1840. He was also a Member of the British Archæological Association, and the United Service Institution. Our space will not permit us even to enumerate the numerous literary productions of Mr Croker; the reader will find further details in the *Gentleman's Magazine* for October 1854, and in the *Dublin University Magazine*, February 1849, which contains his portrait, with a long memoir.

THE RIGHT HON. JOHN WILSON CROKER, D.C.L. (born at Galway, 1780—died at Hampton, August 10, 1857), was a son of Mr John Croker, Surveyor-General of Ireland. He was educated at Trinity College, Dublin, where he greatly distinguished himself, and in 1802 was called to the Irish bar. He entered the House of Commons in 1807 for Downpatrick. He sat in eight successive parliaments, having represented the University of Dublin, Yarmouth, Athlone, and Bodmin. From 1809 to 1830 he was Secretary to the Admiralty, and in 1828 was sworn of the Privy Council. He was a Fellow of the Royal Society (1810), D.C.L., LL.D., a Fellow of the Asiatic Society, and of other learned institutions. His opposition to the Reform Bill, and his resolution never to sit in a reformed House of Commons, enabled him to devote more attention to literary pursuits. Mr Croker was, from his introduction into public life, a great friend of the Duke of York. He married, in 1806, Miss Punnett, daughter of Mr William Punnett, for many years Consul-general at the Brazils. His first publication, "Familiar Epistles to F. E. Jones, Esq.," displayed an early proneness to sarcasm and that satirical power which became so conspicuous in his articles in the *Quarterly Review*. His next publication was "An Intercepted Letter from Canton," which was a satirical picture of the city of Dublin. To this succeeded "Songs of Trafalgar," "The Battle of Talavera," "Sketch of Ireland, Past and Present," "Letters on the Naval War with America," "Stories from the History of England," "Reply to the Letters of Malachi Malagrowther," "The Suffolk Papers," "Military Events of the French Revolution," Translation of "Bassompierre's Embassy to England," "Hervey's Memoirs of the Court of George the Second." He was also the author, editor, and translator of various other works, the chief of which was his edition of Boswell's Johnson, a book on which he spent much labour, and which was regarded with high favour till Macaulay overthrew its reputation for accuracy by an exposure of a singular series of mistakes attributable to indolence, carelessness, or ignorance. That review (which is republished among Macaulay's *Essays*) seriously damaged Mr Croker's reputation for scholarship. Croker returned Macaulay's compliments in a review in the *Quarterly* of "The History of England," which he designated as a "huge Whig pamphlet." An answer to Croker's charge of "partial selection" and "misrepresentation of facts" will be found in *The Edinburgh Review*. With the exception of contributions to the *Quarterly*, Mr Croker published nothing for many years. At the time of his death he was engaged in the preparation of an edition of the works of Pope in connection with Mr Peter Cunningham. He also edited "Lady Hervey's Letters," "Walpole's Letters to Lord Hertford," and was the author of several lyrical poems of merit. Croker was an intimate of the late Lord Hertford. His political reputation was damaged by Mr Disraeli's delineation of him in "Coningsby." For this, too, the virulent reviewer attempted revenge, but it was too late, and the painter of the portrait of Rigby remained master of the field. The *Daily News* concludes an obituary in these terms:—"Looking round for something pleasanter on which to rest the eye in the career of the unhappy old man who has just departed, we may point out that his name stands honourably on our new maps and globes. He was Secre-

tary to the Admiralty during the earlier of the Polar expeditions of this century; and it is understood that the most active and efficient assistance was always given by him in the work of Polar discovery. Long after political unscrupulousness and rancour are forgotten, those higher landmarks of his voyage of life will remain, and tell a future generation, to whom he will be otherwise unknown, that there was one of his name to whom our great navigators felt grateful for assistance in the noble service they rendered to their country and all future time."

LADY MORGAN was born in Dublin about the year 1783, and died at her residence, Lowndes Square, London, on the 13th of April 1859. She was the daughter of Robert MacOwen, who boasted of ancient Milesian blood, and besides being a man of fine presence and demeanour, was an actor, manager, singer, and composer of extraordinary merit. Having won the heart of a young English lady, the daughter of a Shropshire squire, MacOwen disposed of the old gentleman's objections by running away with the object of his affections. He now resolved to settle respectably, and accordingly, by Garrick's advice, he changed his name to Owenson, as being more euphonious to English ears polite, and less likely to mar his prospects on the stage. Such was the parentage of Lady Morgan. But the place of her birth was, according to a writer in the *Gentleman's Magazine*, "credibly said to have been the packet-boat between England and Ireland, the date some time in 1775." If this be true, Lady Morgan was, by a pleasing fiction of law, a native of Stepney, as well as the Duke of Wellington; for we have it on the best authority* that the hero of Waterloo began making a noise in the world in a sailing boat on the Irish Sea in a thundering storm. Thus providentially for the world, and by virtue of English law, which is said to be the perfection of reason, the Iron Duke became and was a native of Stepney—that is to say, a native of Great Britain; and hence, of course, his greatness. Thus favoured in the matter of birth, Miss Sidney Owenson showed a precocious genius for poetry and music, and celebrated her fourteenth birthday by giving to the world a volume of poems, of the average of excellence pertaining to that interesting period of life. They were pronounced "very good, considering." After the lapse of a few years she commenced her career as a novelist, and delighted her numerous readers with a profusion of clever portraits of Irish life. Her "Wild Irish Girl" obtained instantaneous popularity, and introduced Miss Owenson to the fashionable circles of society. At the house of one of her best friends, the Marquis of Abercorn, she met Sir Charles Morgan, an eminent physician, to whom she was married in 1812. After her marriage Lady Morgan spent, at different times, a number of years on the Continent, where she gained admission to the most brilliant society, in which she reigned supreme. In 1817 she published her celebrated book "France," which had an immense success, and in spite of much hostile criticism, made a great reputation for the writer. The French Court was so exasperated at her unfavourable criticisms that she was forbidden to return to France—a restriction which the wild Irish girl laughed to scorn; and

* *Once a Week*, April 1856. See, however, Sir Bernard Burke on this subject in the "Rise of Great Families."

on her route to Italy at a subsequent period she passed some time in Paris without being subjected to molestation or annoyance. In England, however, the consequences were more serious, and she was attacked by the sanguinary Gifford and other reviewers in the most savage and cowardly manner. Lady Morgan met these assaults with unflinching spirit, wit, and vivacity. She was backed by Sergeant Talfourd and numerous friends, and the result proved that her observations were as just as they were shrewd and biting. After the death of Sir Charles, in 1843, Lady Morgan was engaged in the preparation of a "Diary"—the story of her life, which she had completed shortly before her death. It is a work worthy of her former productions, and is fully equal to the best of its kind.

Lady Morgan, although receiving large sums for her writings, was not wealthy, and a well-bestowed pension of £300 a year was conferred upon her during the ministry of Lord Grey. Lady Morgan left no issue. Her only sister, Lady Clarke, who long enjoyed a high position in the society of Dublin, died before her. Besides the works already mentioned, we can only mention a few of Lady Morgan's numerous productions:—"O'Donel," "Florence M'Carthy," "Italy," "The Life and Times of Salvator Rosa," "Absenteeism, its Evils to Ireland," "The O'Briens and O'Flahertys," "The Book of the Boudoir," "France in 1829-30," "Dramatic Scenes from Real Life," "The Prince or the Begum," "Woman and Her Master," "The Book without a Name," "An Odd Volume," &c. &c. Notices of Lady Morgan and her works will be found in Allan Cunningham's "Biographical and Critical History of the Literature of the last Fifty Years," *Blackwood's Magazine* (xi. 614, &c.), *Fraser's Magazine* (xi. 529, with portrait), and the *Career, Literary and Personal, of Lady Morgan*, by W. J. Fitzpatrick, 1860.

The REV. DIONYSIUS LARDNER, LL.D. (born in Dublin, April 3, 1793, died in Paris, 29th April 1859), was the son of a solicitor in Dublin, and received his education at Trinity College, where he highly distinguished himself, and took the degrees of A.B. (1816), A.M. (1819), LL.B., and LL.D. (1827). Relinquishing the legal profession, he repaired to London, where, in 1828, he accepted the Professorship of Natural Philosophy and Astronomy in the London University (now University College). From 1840 he resided in the United States till 1845, when he settled in Paris. Whilst in America Dr Lardner delivered popular lectures on Science and Art in all the principal cities of the Union. These lectures were published in two volumes, and reached the 15th edition in 1855. He is the author of many valuable works on different branches of mathematics, natural philosophy, &c.; and few men have done so much as he to introduce science into the family circle, and facilitate the scientific instruction of every class of society. One of the most valuable contributions that has ever been made to the cause of general knowledge and national education—"The Cabinet Cyclopædia"—was projected and edited by Dr Lardner, and bears his name. This series—commenced in 1829, and completed in 1844—is comprised in 133 volumes, published at six shillings per volume.

Dr Lardner also contributed articles on algebra, trigonometry, natural

philosophy, to the *Edinburgh Encyclopædia*, *The Encyclopædia Metropolitana*, *The Library of Useful Knowledge*, and *The Transactions of the Royal Astronomical Society*. His "Euclid," and his treatises on the steam-engine, on hydrostatics, pneumatics, and heat; and handbooks of natural philosophy and astronomy, are as well-known as his museum of Science and Art, and his popular essays on scientific subjects. "Few, if any, scientific men have done more than Dr Lardner towards extending scientific knowledge among the people, and none were more eminently qualified for the work. Not only were his acquirements profound, but he possessed in a peculiarly high degree that happy facility of throwing into popular and graphic language the most elaborate theories of science, and leading minds unaccustomed to scientific reasoning to an appreciation of scientific truths which would have been altogether incomprehensible if involved in the obscurity of technical phraseology.*"

THE REV. GEORGE CROLY, LL.D., one of the most voluminous writers of the day, was born in Dublin (where his father was a physician), in 1780, and died in London in 1860. He was educated at Trinity College, Dublin, and took holy orders. Being disappointed with regard to Church preferment, he devoted the earlier part of his life altogether to literary pursuits. His principal works are:—"Paris in 1815, and other Poems;" "The Angel of the World; an Arabian Tale;" "Sebastian, a Spanish Tale;" "Poetical Works;" "Beauties of the English Poets;" "The Modern Orlando, a Poem;" "Character of Curran's Eloquence and Politics;" "Political Life of the Right Hon. Edmund Burke;" "Historical Sketches, Speeches, and Characters;" "Tales of the Great St Bernard;" "Year of Liberation in 1813;" "Salathiel;" "A Story of the Past, the Present, and the Future;" "Marston; or the Soldier and Statesman;" "The Personal History of King George the Fourth." He also wrote a comedy called "Pride shall have a Fall;" and a tragedy called "Cataline." His theological works were:—"The Apocalypse of St John; a New Interpretation;" "Divine Providence; or the Three Cycles of Revelation;" "The True Idea of Baptism;" "Sermon on Marriage" (1836); "Sermons on Important Subjects;" "Speeches on the Papal Aggression;" "Exposition on Popery and the Popish Question;" "The Popish Supremacy;" "Works of Jeremy Taylor, with Life and Times of the Author;" "Marriage with a Deceased Wife's Sister;" "On the Proposed Admission of Jews into Parliament." Dr Croly also published, in 1842, an "Index to the Tracts for the Times, with Dissertations." Before Dr Croly obtained preferment in the Church he was connected with the newspaper and periodical press, and contributed admirable dramatic criticisms to the *New Times*. *Blackwood*, too, and the *Literary Gazette* enjoyed a large share of his popular writings. In *Blackwood* his "Colonna the Painter" created a sensation, and was followed by a number of miscellaneous productions from which the anonyne has not yet been removed. In the *Literary Gazette*, poetry, criticisms, essays of every description from his pen abound. In 1835 Dr Croly was appointed rector of St Stephen's, Walbrook, and in 1847 afternoon preacher at the Foundling Hospital. In the pulpit his eloquence was

* *Annual Register* 1859.

of high order, and made him one of the most popular preachers of the day.

For criticisms on his various works we must refer to Allibone's *Critical Dictionary*; and for a detailed account of his life to the *Annual Register* for 1860. Dr Croly's death was awfully sudden. He had left his residence in Bloomsbury Square to take a short walk, and when in Holborn he suddenly fell down, and on being taken into a shop was found to be quite dead. Thus hastily noticed, it will appear that Dr Croly, independently of his ministerial devotion and of his valuable works in divinity, "spent a long life in the anonymous inculcation of virtuous morals, the promotion of useful purposes, and the dissemination of improvement throughout the mass of the community by means of an ever-ready and ever-efficient press. And further, that he has earned a prominent place and lasting renown in the distinct provinces of divinity, poetry, history, romance, and the drama. *Nullo tetiget quod non ornavit* is a tribute richly deserved by the very extensive and miscellaneous creations of Dr Croly; and his private life was worthy of his public position. In society his conversation was instructive and pleasant, and full of pertinent anecdote and general information." *

JOHN O'DONOVAN, LL.D. (born in the County Kilkenny in the year 1810—died in Dublin on the 9th of December 1861), was the son of a small farmer, and descended from the O'Donovans of the county Cork. Except for some slight teaching in Greek and Latin, he owed his full acquaintance with the classics, and all his other learning, to himself. About 1830, on the death of Edmund O'Reilly, he obtained an engagement under Dr Petrie in the historical department of the Ordnance Survey, where he was employed to examine and translate those vast collections of historical and chorographic MSS. which have since, though but partially published, thrown a flood of light on the ancient history of the kingdom. The first work published by the Irish Archæological Society (1841) was an Irish poem, edited in the original Irish from an ancient manuscript, with translations and notes by O'Donovan. For the same society he edited in the original Irish, with translations and notes, the "Battle of Magh-Rath" (1842); the "Tribes and Customs of Hy-many" (1843); the "Genealogies, Tribes, and Customs of Hy-Fiararch" (1844). His valuable "Grammar of the Irish Language" appeared in 1845. On the establishment of the Queen's Colleges he was appointed Professor of Celtic Languages in the Belfast College. He was called to the Irish bar in 1847, and in the same year appeared his edition of "The Book of Rights," the Irish Doomsday book of the tenth century, which details the privileges and restrictions of the ancient monarchs of Ireland and their sub-chiefs. Soon after the publication of his Grammar he began his *Magnum Opus*, the translation, annotation, and publication of the "Annals of the Four Masters," of which five volumes were published in 1848. This work was completed by the issue, in 1851, of two further volumes, embracing all the earlier annals down to the year 1170, where the previously published portion had commenced. This splendid publication extends to seven large quarto

* *Annual Register* 1860.

volumes, and contains no less than 4,215 pages of text, translation, and notes, forming the most remarkable collection of national annals ever produced in these islands. As a wonderful monument of individual scholarship, it is no less remarkable than as a vast compilation of Irish chronicle, much of which is of genuine historical value, and all of which is elucidatory of the political and social condition of Ireland from before the Christian era down to the year 1616.* The Irish Academy testified their approbation of his services to the literature of Ireland by awarding him the Cunningham Medal, and Trinity College conferred on him the honorary degree of Doctor of Laws; while the Royal Academy of Science at Berlin elected him an honorary member. In 1851 he edited the "Miscellany" of the Celtic Society, containing various original Irish historic documents. On the appointment of the commission for translating and publishing the ancient Irish legal institutes, known as the "Brehon Laws," O'Donovan was engaged, in conjunction with O'Curry, to transcribe, translate, and prepare for the press these most obscure and complicated documents from the MSS. written in the old Irish law dialect, preserved in Trinity College, Dublin, the Royal Irish Academy, the British Museum, and the Bodleian Library. Unhappily he passed away before the completion of this great work. O'Curry and Petrie soon followed, and thus within a few years the archæological world was deprived of three profound Celtic scholars, whose successors have yet to be manifested. In 1860 O'Donovan edited for the Irish Archæological and Celtic Society, "Three Fragments of Ancient Irish Annals," from the manuscripts in the library of the Duke of Burgundy at Brussels, with an English version and annotations. The same Society published, in 1861, his edition of the "Topographical Poems," written by John O'Dubhagain, and Gillana-naomh O'Huidrin, enumerating the principal families and territories of Ireland, and their chiefs in the 14th century. To his translations of these curious poems O'Donovan appended a body of very valuable illustrative notes, and to the work are prefixed learned dissertations on the following subjects, on which he was admittedly the highest living authority:—"Of the Ancient Names of Tribes and Territories in Ireland;" "Of Ancient Irish Surnames and Agnomina;" "Of the Irish Names anciently assumed by the English in Ireland;" "Of the Assumption of English Names by the native Irish;" "Of Irish, the Families who retained their ancient Names on the Continent and in Ireland;" "Of Irish Family Names Anglicised and Altered;" "Of Ancient Irish Christian or Baptismal Names of Men and their Modernised Forms;" "Of Ancient Irish Female Names and their Changes." After the completion of his principal works, a series of essays and dissertations on almost every topic in relation to Irish Antiquities were written by him, and appeared in local serials, such as the *Ulster and Kilkenny Journals of Archæology*, in the *Hibernian Magazine*, or in separate forms. The Royal Academy of Science at Berlin elected him an honorary corresponding member in recognition of his high merits as a Celtic philologist. A pension from the Civil List was conferred on him for his literary services. He was engaged in his labours on the "Brehon Laws" when, early in November 1861, he was attacked with rheumatic fever, which carried him off, on December the

* *Dublin Univ. Mag.*, Jan. 1862. *Quarterly Review* (Vol. 93); *An. Reg.* 1861.

9th, at the early age of 51. In private life he was highly esteemed, and his death has been justly regarded as a national loss.

JAMES SHERIDAN KNOWLES (born May 12, 1784, at Cork—died at Torquay, December 1st, 1862) was the son of James Knowles, who was cousin-german of Richard Brinsley Sheridan, and had acquired a high reputation as a schoolmaster, and the author of several works, of which "The Expositor" and a "Pronouncing and Explanatory Dictionary of the English Language" were the best known. In 1793 James Knowles removed with his family to London. Sheridan Knowles' first attempt to construct a play was made at the age of twelve for a company of juvenile performers. At fourteen he wrote an opera called "The Chevalier de Grillon, and "The Welsh Harper," a ballad. These were followed by a tragedy entitled "The Spanish Story," and by "Hersillia," a drama. About this period he was introduced to Hazlitt, who kindly assisted him in his dramatic studies, and became, as Knowles expresses it, his "mental father." About 1808 Sheridan Knowles removed to Dublin, intending to make trial of the stage as a profession. Not meeting with much success in Dublin, he joined a company at Waterford, in which he became an actor and a singer. Edmund Kean became a member of this company, and Knowles wrote a play called "Leo, or The Gipsy," in which Kean played the chief part with great success. While at Waterford, he published by subscription a small volume of "Fugitive Pieces." He afterwards removed to Belfast, where he taught grammar and elocution. His plays of "Brian Boroihme" and "Caius Gracchus" were brought out at Belfast, and met with enthusiastic approbation. His next tragedy, "Virginius," was brought out at the Glasgow Theatre, where it ran for fifteen nights. It was afterwards performed in London in 1820, and established his name as a dramatic writer. "Caius Gracchus" was performed at Drury Lane in 1823, and "William Tell" at the same theatre in 1825. In these three tragedies Macready acted the principal parts. "The Beggar's Daughter of Bethnal Green" (1828) was altered and brought out at the Victoria Theatre in 1834, Knowles himself playing *Lord Wilford*. "Alfred the Great" was performed at Drury Lane in 1831, and "The Hunchback" at Covent Garden in 1832, the author taking the character of *Master Walter*, and Miss Fanny Kemble *Julia*. "The Wife, a Tale of Mantua," was performed at Covent Garden in 1833, with Knowles himself as *Julian St Pierre*. In 1834 he revisited his native city, Cork, and in 1835 paid a visit to the United States, where his reception was equally enthusiastic. In 1836 "The Daughter" was performed at Drury Lane, and in 1837 "The Love Chase" at the Haymarket. These were followed by "Woman's Wit," Covent Garden, 1838; "The Maid of Mariendorpt," Haymarket, 1838; "Love," 1839; "John of Procida," 1840; "Old Maids," 1841; "The Rose of Arragon," 1842; "The Secretary," 1843. A collective edition of his dramatic works was given to the world in 1843, and in 1856 a revised edition was published in two volumes. Knowles was also the author of two novels, "Fortescue," and "George Lovell," both published in 1847. Besides contributing largely to annuals and other periodicals, Mr Knowles did good service as a dramatic lecturer, and in 1849 he was rewarded with a

government pension of £200 a year. He resided for a considerable time in Scotland. During the latter years of his life he gave up writing for the stage, and turned his attention to theology and preaching. In 1849 he published "The Rock of Rome," and in 1851 "The Idol Demolished." The latter was written in reply to a book by Cardinal Wiseman. For criticisms on Knowles as an actor, a dramatic writer, and lecturer, we must refer the reader to Hazlitt's "Spirit of the Age;" James Montgomery's "Lectures on General Literature," &c.; Sir A. Alison's Essays" (1850); *Blackwood's Magazine*, vii., xxvii., xxxvi., xxxix., xlv.; *Fraser's Magazine*, xiii., xiv. (with portrait); and "Allan Cunningham's Biog. and Crit. Hist. of the Literature of the last Fifty Years" (1833). Further details of his life will be found in "Men of the Time" (1856), and "Knight's English Cyclopædia."

EUGÈNE O'CURRY (born, 1795, in the county Clare—died in Dublin, 30th July. 1862) was the son of a farmer of the peasant class, and began life as a trader on an humble scale. Having a good knowledge of the Irish language, he was engaged, about 1835, by the Historic department of the Ordnance Survey in Dublin to make extracts from Irish manuscripts, under the direction of Messrs Petrie and O'Donovan. After the dissolution of this office, O'Curry was employed to catalogue the Irish MSS. of the Royal Irish Academy, to copy various documents for the library of Trinity College, Dublin, under the inspection of Dr Todd, and to prepare Celtic manuscripts for the editors of the publications of the Irish Archæological Society. He was next employed by the Brehon Law Commissioners to transcribe and translate the ancient Irish laws in conjunction with O'Donovan. This work was interrupted by the death of these two able and enthusiastic men. Mr O'Curry, however, by compiling a species of glossary, consisting of about 15,000 words, with innumerable passages from existing manuscripts in which the principal words occur, showed that the translation was possible; and with the aid of his eminent collaborator, he got through nearly 8000 pages of the work. It was O'Curry's intention, when the Brehon Law publication was completed, to employ the voluminous glossaries as materials for a new Irish dictionary; and it is to be hoped that such valuable instruments of research may not remain in obscurity. His death also interrupted the publication of the second volume of his "Lectures on the Manuscript Materials of Ancient Irish History," which he delivered from the Chair of Irish History and Archæology at the Roman Catholic University of Ireland. The first volume of this work came out in 1861, and disclosed a field of research far more extensive and interesting than any Celtic scholar had previously anticipated. "It contains singular scraps of information about the lost books of the earliest period—'The Yellow Book of Slane,' 'The Psalters of Tara and Cashel,' 'The Books of Cluainmic-Nois,' 'The Speckled Book of Saint Buithe's Monastery,' 'The Book of Clonfert,' 'The Black Book of Saint Molaga,' and other ancient manuscripts; it gives ample details of the numerous collections in the various libraries of Europe, of Irish works on history, civil and ecclesiastical, genealogy, poetry, romance, jurisprudence, medicine, mathematics, and astronomy; it analyses and contrasts the Celtic treasures in the Royal Irish Academy, the British

Museum, Trinity College, Dublin, the Bodleian, the Stowe Collection, the Burgundian Library at Brussels, and St Isidore's at Rome; it contains a critical examination of the ancient annals, such as the 'Cronicon Scotorum of Duaid MacFirbis;' it gives to the world, for the first time, some stray verses composed by an Irish Queen and poetess, Queen Gormlaith, a contemporary of Alfred the Great; it throws new light on the 'Annals of the Four Masters;' and, in short, this first volume really does more for the native literature of Ireland than many preceding Celtic authors have been able to accomplish by the labours of a lifetime. The interruption of the second volume of such a work is therefore no small loss."* O'Curry was the editor of some of the most valuable publications of the Celtic Society, and the translator of the oldest part of the "Annals of the Four Masters."

SIR WILLIAM ROWAN HAMILTON (born August 4, 1805, in Dublin—died Sept. 2, 1865, at Dunsink Observatory, near Dublin), son of Mr Archibald Hamilton of Dublin, was educated at Trinity College, where he was equally distinguished for natural abilities and acquired knowledge of the most varied and extensive kind. At an early age he had attained great proficiency in classics and science, which increased with his years, and gained for him every honour that the university had to bestow. Before he graduated Dr Brinkley, Professor of Astronomy in Trinity, was promoted to the see of Cloyne, and the vacant professorship was conferred on the young student. This was in 1827, when he was only twenty-two years of age. In 1837 he was elected President of the Royal Irish Academy. His famous lectures on "Quaternions" were delivered in 1843. His contributions to the scientific societies of Ireland and England were universally acknowledged to be some of the grandest specimens of the higher analysis. He received the honour of knighthood in 1835, on the occasion of the meeting of the British Association in Dublin, when he delivered, as its president, the annual address.

He was a member of most of the great scientific societies of Europe and America, and was enrolled amongst the members of the Imperial Academy of St Petersburg for his services in the integration of dynamical equations. His discovery of the calculus of quaternions was, perhaps, the most remarkable of all his great discoveries. By his death Ireland lost one of her most illustrious sons. In private life he was remarkable for his modest, gentle, and unpretending manners. A full biographical sketch of this eminent scholar will be found in the *Dublin University Magazine* of January 1842.

GEORGE PETRIE, LL.D. (born in Dublin Jan. 1, 1790—died Jan. 17, 1866), was the son of an eminent portrait and miniature painter, from whom he inherited a taste for both literature and art. At an early age he assisted his father, and when only fifteen had attained such skill in drawing as to gain a silver medal for a group of figures in the school of the Dublin Society. He now abandoned the idea of the profession of surgery, for which his father designed him, and for several years devoted himself to landscape painting. "His skill as a draughts-

* *Annual Register* 1862, page 385.

man," says Dr Graves, "was transcendent." Critics allege that as a colourist he was less successful. It is not given to the same man to excel in every branch of art. Still it must be said of him that he showed a fine perception of harmony of colour, even though we may admit that he was sometimes deficient in force. But the artist who could paint such pictures as his "Pass of Llanberis," his "Walks in Connemara," his "Shruel Bridge," and the "Home of the Herons," has secured for himself a high place in the list of water-colour painters. His brother artists in Ireland acknowledged Petrie's eminence as a painter by conferring on him the honourable office of President of their National Academy. The ruins of the seven churches at Clonmacnoise not only furnished him with the subject of one of his most exquisitely painted pictures, but excited a still deeper interest in his mind and an ardent desire to investigate for himself the history of those venerable monuments. Thenceforth, in fact, he became an archæologist, devoting as much time as he could spare from other avocations to the study of Irish history and antiquities. Petrie was elected a member of the Royal Irish Academy in 1828, and chosen a member of the Council in 1830. From this epoch dates a period of fruitful activity in the Committee of Antiquities, and Petrie rendered conspicuous services by helping towards the acquisition of the various collections in the museum of the academy. In the formation of the library, too, his services were no less important. He contributed numerous and most valuable papers to the "Transactions" and "Proceedings" of the Academy. His first communication was a paper "On the Autograph Original of the Annals of the Four Masters." This was followed by a description of the Domnach Airgid—an ancient reliquary, containing a copy of the Gospels, which belonged to St Patrick. The work which is most closely associated with the name of Petrie is his celebrated "Essay on the Round Towers." It was originally written for and presented to the Academy, and was awarded the gold medal and a prize of £50 in 1833. This essay is included in the treatise "On the Ecclesiastical Architecture of Ireland," of which the first portion forms the twentieth volume of the "Transactions." The illustrations were all executed by his own pen, and the volume is enriched with numerous drawings, which are almost as interesting to the artist as to the antiquary. Petrie's main conclusions as to the origin and uses of the Round Towers were, that they were not Danish or Phœnician in their origin, and as respects their uses, that they were not fire temples; that they were not places from which Druidical festivals were proclaimed, nor astronomical observatories, nor phallic emblems, nor Buddhist temples; and lastly, that they were not anchorite towers or penitential prisons; but that they were of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries; that they were designed for a twofold use—namely, to serve as belfries, and as keeps or places of strength in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics to whom they belonged could retire for security in cases of sudden predatory attack; and also were probably used, when occasion required, as beacons and watch towers.*

* See Dublin Univ. Mag., xxv. 379, cccxxvi. *Athenæum*, 1846, 280; Gentleman's Mag. May 1863.

In 1840 Petrie received the gold medal of the Royal Irish Academy for his essay "On the Antiquities of Tara Hill." This essay was a portion of the memoir intended to accompany the Ordnance Survey Map of the County Meath. Its subject is partly antiquarian and partly historical. The first portion touches upon several subjects of great interest. Such, for instance, is the account of the compilation and promulgation of laws by Cormac MacArt in the middle of the third century, and the compilation, 200 years later, of the "Seanchus Mor," in the time and at the instance of St Patrick. "One of the most curious parts of the Essay on Tara," observes Dr Graves, "is that in which he discusses the perplexing difficulties which beset the history of St Patrick—I might say, of the Saints Patrick, for there were certainly two of the name—and proposes to identify the second St Patrick with Palladius. The recent investigation of this subject by Dr Todd has brought its difficulties into a clearer light, but the solution of them seems still beyond our reach."

In 1833 Petrie was employed under Lieutenant (afterwards Sir Thomas) Larcom to take charge of the topographical department in connection with the Ordnance Survey of Ireland. There, as the head of a literary staff, he had the assistance of several persons who possessed a good knowledge of the Irish language, and to whom he communicated his own methods of systematic inquiry, and the refinement of a more extended scholarship. It was from Petrie that John O'Donovan and Eugène O'Curry received the training which enabled them afterwards to contribute in so many ways to that great development of ancient literature which has been witnessed during the last quarter of a century. He became the informing spirit, the great instructor of a school of archæology. He not only laid down the principles, but exemplified upon a great scale the application to antiquarian science of the principles of a philosophic induction. Before his time Irish antiquaries had brought discredit upon their pursuits by the variety of errors into which they fell. Some, like Vallancey and Beaufort, followed blindly in the wake of those who had gone before them, subjecting their conclusions to no examination, neglecting to gather and sift original documentary evidence, and hardly looking at the very objects of which they professed to give accounts. Others framed fanciful hypotheses, and then spent all their labour in casting about for arguments by which their theories might be supported. Against such misleading tendencies Petrie had to struggle, and he combated them with a success which will be more fully recognised as the nature of his work comes to be better understood.*

The contributions of Petrie to antiquarian knowledge were not confined to the "Transactions" of the Academy and the "Memoir" of the Ordnance Survey. During the years 1832 and 1833 Petrie, assisted by the Rev. Cæsar Otway and O'Donovan, supported the *Dublin Penny Journal*, and in 1840–1841 he edited the *Irish Penny Journal*. To the latter Messrs O'Curry, Ferguson, Anster, Mangan, Carleton, Wills, and Aubrey de Vere largely contributed.

* Éloge on the late George Petrie, delivered at a meeting of the Royal Irish Academy on the 12th of February 1866, by the Very Rev. Charles Graves, D.D., President.—*Dublin University Press*, 1866

Petrie's rambles through all parts of Ireland called into exercise another of his natural gifts, which, like the rest, he made to contribute to the perpetuation of his country's peculiar endowments. His musical faculty, which was of a high order, enabled him to catch the native melodies which he heard from all manner of persons, and in as varying circumstances, and to commit them to his note-book. Part of the fruit of this loving care is to be seen in a volume published by the Irish Music Society. He had previously contributed many airs to the collections of Holden and Bunting, and several hundred more still remain unpublished. Amongst his unpublished antiquarian works are the following :—"An Essay on Military Architecture," "An Essay on Irish Bells," "A Description of Arran," "A History of Clonmacnoise," "A Description of the Sepulchral Monuments at Carrowmish," his "Letters" in the Ordnance Survey Correspondence, and his great "Collection of Inscriptions." For a full account of George Petrie, the antiquary, the historian, the painter, the musician, the genial, refined, true-hearted gentleman, the reader must read his "Life and Labours," as related by his eminent countryman, Dr Stokes.* A memoir of Dr Petrie, accompanied by an outline portrait by Grey, appeared in the *Dublin University Magazine*, No. 84, December 1839.

FRANCIS SYLVESTER MAHONEY was born at Cork about the year 1805, and died in Paris on the 18th of May 1866. This eminent scholar, who is better known by his *nom de plume* of Father Prout, was a member of a younger branch of the ancient family of Mahoney of Dromore Castle, county Kerry. He was educated from an early age at a Jesuit College in France, and was afterwards a student at the University of Rome. Returning from Italy in holy orders, he performed for a short time the duties of a Roman Catholic priest in Ireland. From some cause never publicly explained, but conjectured to have been his greater love and suitability for literary pursuits, his clerical functions were soon abandoned for the profession of literature and journalism. In this new field his scholarship and exuberant wit found more congenial employment, and Father Prout became a welcome contributor to *Fraser*, which was then under the direction of his countryman, Dr Maginn. His celebrated contributions to *Fraser* were afterwards published as "The Reliques of Father Prout," in 2 vols. London, 1836, with eighteen illustrations by Maclise. "Do you wish for epigrams? there is a fairy shower of them. Have you a taste for ballads, varying from the lively to the tender, from the note of the trumpet to the tone of the lute? Have you an ear for translations which give the semblance of another language's face? Are you given to satire? you will enjoy it here. Do you delight in the classic allusion, the quaint though yet profound learning of other days? All these, and a great deal more, are to be found in Father Prout's chest." The Reliques of Father Prout have been re-issued as one of the volumes of Bohn's Illustrated Library. Mahoney subsequently spent several years in travelling through Hungary, Asia Minor, Greece, and Egypt; and in January 1846 accepted the invitation of the late Charles

* The Life and Labours in Art and Archæology of George Petrie, LL.D., &c By William Stokes, M.D., D.C.L., 1869.

Dickens to undertake the post of Roman Correspondent of the *Daily News*, to which he contributed a series of articles which were republished as "Facts and Figures from Italy, by Jeremy Savonarola, Benedictine Monk, addressed (during the last two winters) to Charles Dickens, Esq.; being an Appendix to his Pictures," London, 1847. A review of this work will be found in the *Dublin University Magazine* (xxx. 442-452). For the last eight years of his life Mahoney was Paris Correspondent of the *Globe*, and his letters formed one of the chief attractions of that journal. He filled this post until a few weeks before his death.

WILLIAM CARLETON was born in March 1794, in the parish of Clogher, in the county Tyrone, and died at Sandford, near Dublin, in February 1869. He was the youngest of fourteen children. His father, an humble but respectable farmer, was a man of intelligence, and strong natural sense. The chief instructor of young Carleton was the renowned Mat. Cavanagh. But perhaps the best and the most valuable part of his education he derived from his mother. She was a woman of a high and poetic temperament; gifted, too, with a voice of more than ordinary sweetness, she used to sing with truth and tenderness the grand old songs of her native tongue. From her William Carleton inherited his genius—from her, too, he learned his fondness for the tales and traditions of his country. About this period accident threw in his way a copy of "Gil Blas," and the adventures of the hero of Santillana fired his imagination, and the cottier's son longed to be another Gil Blas—to see the great world, and fight his way to fame. His parents had destined him for the priesthood, but before the time came for his entering Maynooth, the death of his father left him more to his own control; and some years after the same period serious doubts of several of the tenets of the Roman Catholic Church determined him for ever against the clerical profession. He had been for two years at the school of the Rev. Dr Keenan, a Roman Catholic clergyman of the diocese of Down, and during his stay there added considerably to his knowledge of Greek and Latin. His classical education enabled him soon after to obtain the office of tutor in the family of a wealthy farmer of the name of Murphy, in the county Louth. He remained in this situation but a short time. The old longings for errantry came back upon him, and he accordingly directed his steps to Dublin, where he arrived, as he himself has told the public, with just 2s. 9d. in his pocket. He cast about for many days, ready for any employment, but gaining none. Pressed by privation he determined to enlist, and with that object he addressed a letter, written in pretty good Latin, to the Colonel of a regiment then stationed in Dublin. The Colonel replied in the most kindly terms, dissuading the young scholar from his purpose, and affording such substantial aid as kept hunger for some time at bay. And now a chance introduction to the Rev. Cæsar Otway was the means of rescuing this extraordinary man from want and obscurity. Carleton repeated to him casually his experiences of Lough Derg, and Otway suggested that he should write down the account as he mentioned it. He replied, hesitatingly, "he would try." He tried, and the result was "The Lough Derg Pilgrim," which was

published in the *Christian Examiner*. Its success was decisive and instantaneous. It was soon followed by "Father Butler," which appeared in the same periodical, under the same signature of Wilton. Meanwhile he was engaged as tutor in some families in the city, and it was in this pursuit he met the lady who became his wife. He continued to write short sketches for the next ten years, and when he was something over thirty the whole were republished in a volume, and entitled "Traits and Stories of the Irish Peasantry." This collection ran through several editions in three years, and was followed, in 1832, by the second series. Meantime his contributions to the magazines had been various; and, in 1834, several of them were collected in one volume, under the title of "Tales of Ireland." "While these stories live," it has been truly said, "Carleton can never die." The wrongs and misfortunes of his country he felt with the warmth of a man who was of the people, and knew them. He told the story with the ringing emphasis of genius, and in the burning words of a son of the soil. As a man Carleton was indolent and fitful, and a want of regular and systematic exertion was not the least of his shortcomings. He was not rich, and his friend sought and obtained from the State a recognition of his services to literature and his country.

With a pension of £200 a year Carleton was now no longer dependent on the changes and chances of literature in a country so unhappily circumstanced as Ireland. He continued almost up to the last day of his life to write brief sketches. Several collected editions of his works have issued from the press, and many of his most important works have been translated into German and French, and some into Italian. A notice of Carleton, with a portrait, appeared in the *Dublin University Magazine* of January 1841. Further particulars of his life and writings will be found in the *Christian Examiner* (February 1869); "Walker's Imperial Dictionary;" "Allibone's Dictionary;" "Ripley and Dana's New York Encyclopædia;" and in the obituary notices which appeared in all the leading journals shortly after his death. The *Nation*, of the same date (6th Feb. 1869), also contains some fine stanzas from Lady Wilde's pen, descriptive of the life and works of one of the greatest of Irish Novelists. The Life of Carleton, by himself, was nearly completed when death called him away. We believe his family intend to publish it.

SIR JAMES EMERSON TENNENT (born 1804—died 1869) was the son of William Emerson, a tobaccoist, of Belfast, and son-in-law of William Tennent, Esq. (whose name he assumed in 1832), of Tempo House, County Fermanagh. He was educated at the Royal Academical Institution, Belfast, and Trinity College, Dublin, and called to the bar at Lincoln's Inn in 1831. He represented Belfast for many years, and Lisburn for a short period, in Parliament. He was secretary to the India Board from 1841 to 1845, when he accepted from Sir Robert Peel the Colonial Secretaryship of Ceylon. He was knighted on his appointment to this post, which he held until the end of the year 1850. He discharged the office of secretary to the Poor Law Board, under Lord Derby's administration, from February to November 1852. Just before Lord Derby's retirement he was ap-

pointed Permanent Secretary to the Board of Trade, an office from which he retired in 1867, in the February of which year he was raised to a baronetcy. Sir James was a deputy-lieutenant for the counties Fermanagh and Sligo, a magistrate for Down, Antrim, and Fermanagh, and a Knight Commander of the Greek Order of the Saviour. He was a frequent contributor to magazine literature, and a constant correspondent of *Notes and Queries*.

Under the name of Emerson he published in 1829 "Letters from the Ægean or Grecian Islands," and in the following year a "History of Modern Greece from its Conquest by the Romans to the present time." Under the name of Tennent he published in 1841 a "Treatise on Copyright of Designs for Printed Fabrics." He carried the Copyright of Designs Act in Parliament, for which he received, in 1843, from the manufacturers a magnificent testimonial and service of plate valued at £3000. His next work was entitled "Belgium in 1840," which has been variously condemned and commended. His "Christianity in Ceylon" appeared in 1850, and "Wine; its Use and Taxation" in 1855. His admirable and exhaustive work "Ceylon: an Account of the Island, physical, historical, and topographical," was published in 1859. Several editions have since appeared, and it has been pronounced "the most copious, interesting, and complete monograph that exists in our language on any of the possessions of the British Crown." In 1864 he wrote the "Story of the Guns," in favour of the Whitworth guns as compared with those of Sir W. Armstrong. In 1867 he published "The Wild Elephant, and the method of taming him." Sir James was also the author of the articles "Tarshish," "Trincomalee," and "Wine and Wine Making" in the *Encyclopædia Britannica*. In politics he was a moderate Conservative. His success in life is wholly due to the father of Lord Cairns—the Sovereign of Belfast, and his own talents.

CHARLES JAMES LEVER was born in Dublin, August 31, 1806, and died at Trieste, June 1, 1872. He was the son of a Dublin architect, and was educated at Trinity College. He afterwards took a degree at Göttingen. Having studied for the medical profession and got a physician's diploma, he practised with great success in the north of Ireland, holding there an official post during the cholera visitation of 1832. He was subsequently removed to the post of Physician to the British Legation at Brussels, and filled this office for three years. It was there he wrote "Harry Lorrequer," which appeared in monthly shilling parts, with illustrations by "Phiz." "Charles O'Malley, the Irish Dragoon," "Tom Burke of Ours," and "Jack Hinton the Guardsman," carried on the series of these lively narratives, which was brought to a climax in "Our Mess." Lever next devoted himself to representing the "half-feudal, half-patriarchal Irish aristocracy of a past age" in its most genial and characteristic aspects. The "O'Donoghue," "St Patrick's Eve," "Roland Cashel," "Luttrel of Arran," and "The Knight of Gwynne," were examples of the treatment of subjects chosen from the social history of Ireland "not unworthy of a place similar to that of the Waverley novels as illustrations of Scotch Life."*

* Gentleman's Magazine, 1872.

In April 1842 Lever became editor of the *Dublin University Magazine*; in 1845 he removed to Florence; and in 1858 was appointed British Consul at Spezzia. By this time he began to introduce a large mixture of foreign scenes and situations with the Irish element in his stories. Of this class were "The Dodd Family," "The Daltons," "The Martins of Cro' Martin," and "Davenport Dunn." The later stories of Lever were of a higher tone, and "Sir Brooke Fosbrooke," "That Boy of Norcott's," and "Lord Kilgobbin," deal with the more serious aspects of life and character. In addition to the works already mentioned the following may be enumerated:—"Arthur O'Leary," "Diary and Notes of Horace Templeton," "Tales of the Trains, by Tilbury Tramp," "Maurice Tiernay," "The Nevilles of Garretstown," "Sir Jasper Carew," "The Commissioner; or, de Tunatico Inquirendo," "Con Cregan," "The Mystic Vial," "The Heirs of Randolph Abbey."

In 1867 Lever was promoted from Spezzia to Trieste, where he died of disease of the heart. He was to the last a most industrious writer, contributing at the same time to the *Cornhill* and to *Blackwood* under the *nom de plume* of "Cornelius O'Dowd." Of the numerous commendatory notices of Lever's works our space will permit us to refer to only a few which will be found in *Fraser's Magazine*, xxii.; *Blackwood's Magazine*, May 1855; *The Dublin University Magazine*, 1856; *Poe's Library*, *The Gentleman's Magazine*, 1872, and *Allibone's Critical Dictionary*. "Mr Lever," writes Mr Allibone, "is not only exceedingly popular with readers at large, but his exuberant jollity has achieved a great triumph in overcoming the gravity even of the sternest of the rigid tribe of reviewers, and eliciting commendations where one of less assurance or less fun would have been cudgelled into sobriety by unsparing castigation." "The author is pre-eminent for his mirth-moving powers, for his acute sense of the ridiculous, for the breadth of his humour, and for his power of dramatic writing, which renders his boldest conceptions with the happiest facility."—*Athenæum*.

WILLIAM HENRY BETTY, the "Infant Roscius" (born Sept. 1791—died Sept. 1874), was the son of an independent gentleman, whose fortune had been left him by his father, an eminent physician of Lisburn. About 1802 young Betty was taken to see Mrs Siddons, who was then starring in Ireland. The excited youth from that moment determined on being an actor; and, after some delay, he was engaged by Mr Atkins, then manager of the Belfast Theatre, and August 16, 1803, was fixed for his first appearance. He was then only eleven years old, and was announced as an infant phenomenon. There was a crowded audience, and the success of the childish débutant was secured. Afterwards he appeared as Douglas, Rolla, and Romeo. An engagement at the Crow Street Theatre, Dublin, followed, when he again acted Douglas, and also Frederick in "Lovers' Vows," Prince Arthur in "King John," Romeo, Tancred in Thomson's tragedy of "Tancred and Sigismunda," and Hamlet. He was next engaged to play at Cork, and added to his other characters that of Octavian, Don Carlos, and Captain Flash. In 1804 he acted at Glasgow, and in December of the same year made his first appearance at Covent Garden, and shortly afterwards at Drury

Lane. Innumerable provincial engagements succeeded, all immensely profitable. His last appearance was at Southampton as the Earl of Warwick.

Why Betty vanished in middle life from the scene of his early triumphs has been well explained by Northcote:—"The world never admires twice. The first surprise was excited by his being a boy; and when that was over nothing could bring them back again to the same point, not though he had turned out a second Roscius. They had taken a surfeit of their idol, and wanted something new. Nothing he could do could astonish them so much the second time as the youthful prodigy had done the first time; and, therefore, he must always appear as a foil to himself, and seem comparatively flat and insipid."*

LIEUT.-GEN. SIR CHARLES JAMES NAPIER (born 1782—died 1852), son of Colonel Napier of Castletown, in the county Kildare, having entered the army, served in the suppression of the Irish Rebellion of 1798, and in Spain under Wellington (1808-13), and was severely wounded at Busaco. He was appointed commander of the army in Bengal; defeated the Ameers in the famous battle of Meeanee, and annexed Sindh in 1843, and was continued in the government of that province until 1847. In connection with the conquest of Sindh there was some disapproval at head-quarters of the daringness of his movements, for he had but 1600 Europeans and Sepoys against 30,000 Beloochees. In reply to an official rebuke, the more than Cæsarian despatch was ascribed to him, "Peccavi"—"I have sinned" (Sindh). In March 1849 he was appointed Commander-in-chief against the Sikhs, who, however, were subdued before his arrival in India. Sir Charles was the author of works on "Colonies and Colonization," "Cephalonia," of which he was sometime governor, and other publications. His brother, Sir William Francis Patrick (born at Castletown, Celbridge, 1785—died 1860), was also a gallant soldier, and served with distinction in the Peninsular War, of which he has written a most interesting history, in six volumes. He was besides the author of "The Conquest of Sindh," "Life and Opinions of Sir Charles Napier," "Wellington and Napier," &c. From 1842 to 1848 he was governor of Guernsey. Another brother, Henry (Captain, R.N.), also gained distinction by his "Florentine History." The Napier brothers formed a family of which, both physically and mentally, it would be difficult to find the like.

SIR MARTIN ARCHER SHEE, an eminent portrait painter, was born in Dublin, December 23, 1770, and died at Brighton, 29th August 1850. He was introduced to the notice of Sir Joshua Reynolds by Edmund Burke about the year 1788. He contributed to the Royal Academy for the first time in 1789, and in the same year became an Associate. On the death of Lawrence, in 1830, Shee was elected President of the Academy, and received the honour of knighthood. As a portrait painter Sir Martin was in great request; his house in Cavendish Square was continually besieged by the wealthy of every rank. His best known portraits are those of Sir Thomas Munro, Sir Eyre Coote, Sir James Scarlett, and Sir Henry Halford. He was also

* Conversations of James Northcote R.A., by Wm. Hazlitt.

favourably known in literary circles as the author of "Rhymes on Art," a poem in six cantos, 1809; "The Commemoration of Sir Joshua Reynolds," and other poems, 1814; "Alasco," a tragedy, printed 1825, but never acted; "Old Count," a novel, 1829; and "Outlines of a Plan for the Natural Encouragement of Historical Painting in the United Kingdom, 1837. His "Life," by his Son, was published in London, in two volumes, 1860.

WILLIAM MULREADY (born at Ennis in 1786—died at Kensington, July 7, 1863) was entered in his fifteenth year as a student in the Royal Academy. His early pictures were landscapes of small size. His first effort in the style which led him to fame was the "Rattle," which was exhibited in the Academy in 1808, with the "Carpenter's Shop and Kitchen." "The Music Lesson," exhibited in 1809; "The Roadside Inn, with Horses Baiting;" and the "Barber's Shop," in 1811, evinced his increasing powers. His "Punch" (1812), the "Boys Fishing" (1813), and "Idle Boys" (1815), established his reputation, and he was elected A.R.A. In 1816 he exhibited "The Fight Interrupted," and was elected R.A. His subsequent more important works were, "Lending a Bite" (1819); "The Wolf and the Lamb" (1820), purchased by George IV.; "The Careless Messenger" (1821); "The Convalescent" (1822); "The Widow" (1824); "The Origin of a Painter" (1826); "The Cannon" (1827), purchased by Sir R. Peel; "The Interior of an English Cottage" (1828), purchased by George IV.; "Return from Hastings," and "The Day of Two Minds" (1830); "A Sailing Match" (1831); "The Forgotten Word," and "Peregrine Touchwood breaking in upon the Rev. Josiah Cargill" (1832); "The First Voyage" (1833); "The Last In," and "The Toy Seller" (1835); "Giving a Bite" (1836); "Brother and Sister" (1837); the design representing the Seven Ages of Shakespeare, under the title of "All the World's a Stage" (1838); "Open your Mouth and Shut your Eyes," and "The Sonnet" (1839); "First Love," "The Artist's Study," and "Fair Time" (1840); "Train up a Child in the way he should go" (1841); and "The Ford" (1842). In 1843 he painted for Mr Baring the "Whistonian Controversy;" and, in 1847, "Burchell and Sophia Haymaking;" and for Mr Sheepshanks his masterpiece, "Choosing the Wedding Gown." The last three works were reproductions in oil of Mulready's unrivalled designs illustrative of the "Vicar of Wakefield," which appeared in 1840, engraved on wood by Thomson, and published by Van Voorst. In 1848 about a hundred of Mulready's paintings, and a like number of his studies, sketches, and finished drawings were collected and exhibited in the great room of the Society of Arts at the Adelphi. This was perhaps the most instructive and interesting exhibition ever attempted in England. The ordeal was a trying one for the artist, but the great popular favourite passed through in triumph. In the same year he exhibited "The Butt," and in 1849 "Women Bathing," and a drawing of the "First Voyage;" and in 1852 "Blackheath Park." His last exhibition was a large picture of "The Toy Seller," in 1862.

Examples of his art at the highest are given in "The Masterpieces of William Mulready;" "Memorials of William Mulready," by F. G.

Stephens, illustrated with 14 photographs of his most celebrated paintings, 4to, 1866. In "Marcliffe's Looking-Glass: A True History of the Early Years of an Artist," published in 1805, will be found the earliest engravings from Mulready's designs, with a highly interesting and eulogistic account of his early artistic efforts. In the Vernon Collection in the National Gallery, and the Sheepshanks' Collection at South Kensington (where also may be seen a series of his drawings and studies), the nation now possesses most of Mulready's best pictures.

JOHN HOGAN (born at Tallow, County Waterford, in Oct. 1800—died in Dublin March 20, 1858) at the age of fourteen was employed in the office of Sir Thos. Deane, the eminent architect at Cork. He remained with Sir Thomas till 1822, and many of the carvings that he executed during this period evinced great ability both as regards design and execution. He also in 1822 carved for Dr Murphy a series of forty figures of saints for decorations of a Roman Catholic chapel at Cork. In 1823 he was enabled by the kindness of some friends and patrons to proceed to Rome. There, after studying for a year, he produced his first work in marble, a "Shepherd Boy," which was purchased by Lord Powerscourt. His next was "Eve, after her expulsion from Paradise, finding a Dead Dove," a work of much originality, which was executed for Lord de Tabley. Next followed his "Drunken Faun," which at once established his fame. Returning to Ireland in 1827 he exhibited in Dublin "The Dead Christ," which was afterwards placed in the Roman Catholic chapel in Clarendon Street, Dublin. His attention was now chiefly occupied in monumental and ecclesiastical subjects. Amongst his principal works of the latter class are his statues of Daniel O'Connell, W. Crawford, Bishop Brinkley, monuments to the memories of Dr Collins, Dr Macnamara, Dr Doyle, W. Beamish, Peter Purcell, and to a daughter of Curran. Among his chief ecclesiastical works were his alto-relievo of the "Deposition from the Cross" for the convent of Rathfarnham, and the "Nativity," for a chapel at Dalkey. He also executed numerous busts of eminent Irishmen, including Father Matthew, O'Connell, &c. He was engaged up to his death on two commissions—the Matthew testimonial in Cork and one of the bas-reliefs for the Wellington monument in the Phoenix Park, Dublin, illustrative of the Duke's concession of civil and religious liberty. He was emphatically the Irish sculptor. He died in straitened circumstances, leaving a widow and eleven children unprovided for. A memoir of the early part of his career, with a portrait, appeared in the *Dublin Magazine* of January 1850.

SAMUEL FERGUSON, Q.C., LL.D., third son of John Ferguson, Esq., of Belfast, was born in that town in 1810. He was educated at the Belfast Royal Academical Institution, and afterwards at Trinity College, Dublin. In 1838 he was called to the Irish Bar, and in 1859 he was advanced to the rank of Queen's Counsel. He retired from the Bar in 1867, when he became deputy-keeper of the Irish Records. The University of Dublin conferred on him the honorary degree of LL.D. in 1859, in recognition of his services to literature. He was elected a member of the Royal Irish Academy in 1834, and has since from time

to time contributed many valuable and scholarly papers to its "Transactions."

Dr Ferguson's first literary essay was "The Forging of the Anchor." It was the lucky hit which gained him an entry to *Blackwood* and an early title to fame. He was little more than a boy when he presented himself to the magazine without credentials. The poem was inserted with a highly commendatory note from the pen of Christopher North himself, and appeared in 1832. Since then it has been read, recited, and sung in every quarter of the globe. It holds a place of honour in many collections—literary caskets and treasuries of every kind, from "Half Hours with the best Authors" down to the latest "Young Reciter." At the Norwich Festival it was sung with great applause to music composed by Mr Arthur Sullivan.

From 1832 Dr Ferguson became a frequent and valued contributor to *Blackwood*, and a large proportion of the tales thought worthy of republication separately have been the production of his pen. Among them was the inimitable "Father Tom and the Pope," which first appeared in 1838, and was for many years attributed to Dr Maginn.

In 1839 he became connected with the *Dublin University Magazine*, which he afterwards for a time conducted. His able essays on "The Attractions and Capabilities of Ireland" appeared in its pages. His aim to elevate the standard of Irish literature, and to reprove the caricaturists of Irish life, appears in his "Hibernian Nights' Entertainments" (republished in New York 1857), and in his papers on "Hardiman's Collection of Irish Minstrelsy (1834). He ceased for several years to contribute to the *University* in consequence of Lever (then editor) allowing Thackeray to dedicate to him his "Irish Tour." In all things Samuel Ferguson aspired to be

"Kindly Irish of the Irish,
Neither Saxon nor Italian."

All his writings bore a character distinctively Celtic. His "Welshmen of Tyrawley" and "Thomas Davis" were among his last contributions to the *University*. His "Lays of the Western Gael" appeared in 1861, and proved that Dr Ferguson had accomplished the difficult task of conveying the spirit of Irish poetry into English verse. The native idioms and colouring are there marvellously preserved under a purely Saxon garb. His lays are better known and more thoroughly appreciated on the continents of Europe and America than they are in England. The time is, however, fast coming when, by the exertions of Sir Henry Mayne, Professor Blackie, and other eminent men of cultivation and catholic taste, the literature of the Celt shall be duly honoured by the Anglo-Saxon, and the songs of the Anglo-Celtic poets—Griffin, Banim, Callanan, Davis, Ferguson, Lever, Mangan, and other writers, who have taught the native muse to become English in language without growing un-Irish in character—shall be valued as they deserve. In 1872 Ferguson's "Congal," a poem in five books, was given to the world. The leading incidents of the poem are detailed in the preface. It has been most favourably received. "The framework is simple, every event naturally issuing from its antecedent; the subject matter is most interesting, and the

object to be maintained of national importance. It is the production of an imagination of the highest order, guided by deep judgment, and invested with poetic qualities of an exalted character. . . . We are not aware of any requisite quality of a great epic poem which it does not possess. We have touched on this already, and the extracts which have been given from the compact, picturesque, vigorous, and noble poetry of the piece must, we venture to say, convince the reading public that Ireland has at last been presented with a noble national epic by one of her sons." *

When Dr Ferguson retired from the bar in 1867 the Irish Bench and Bar unanimously accorded him a *bene decessit*. His brethren of the North-east Circuit entertained him at a farewell banquet, where they mingled congratulations with regrets for losing a member so able as a leader and so estimable as a man. It was the late lamented Lord Mayo, then Lord Naas, that conveyed to Mr Ferguson the offer of his present appointment, and he did it in a manner so complimentary as to make a refusal seem ungracious, even at a time when Dr Ferguson's professional position entitled him to aspire to the more tempting prizes of the bar.

We have already alluded to Dr Ferguson's antiquarian labours, and the irreparable loss inflicted by the untimely death of Petrie and O'Donovan make it all the more to be regretted that the herculean task of collecting and arranging the ancient records of Ireland may prevent him for many years yet from giving to the public further fruits of his antiquarian scholarship and research.

Dr Ferguson's wife was a Miss Guinness, a member of a younger branch of Sir Benjamin Lee Guinness's family. Her chief literary performance, "The Story of the Irish before the Conquest," has been already noticed in the introduction to our literary series. We can now merely add, that the commendations bestowed upon it throughout the United Kingdom have been fully endorsed by the critics of Germany, France, and America. The judgment of strangers is, we know, peculiarly valuable, and for reasons easily understood, but never, perhaps, so happily expressed as in the words of an eminent French litterateur—"Les étrangers sont pour nous une postérité contemporaine."

JOHN MITCHEL (born Nov. 3, 1815, in the town of Dungiven, county Derry—died at Newry, March 1875) was the son of a Unitarian minister. Having served his apprenticeship in Dublin, he was admitted as an attorney and solicitor, and practised for six years in Newry and Banbridge. It is stated that he was a graduate of Trinity College, though his name is not found in Dr Todd's catalogue. When quite a boy he made a romantic marriage. In 1845, on the death of Thomas Davis, Mitchel was called to Dublin to succeed him on the *Nation* newspaper. With poetry enough in his nature, he never, like Davis, attempted versification. His forte was vigorous and picturesque prose. Having given up the editorship of the *Nation*, he started *The United Irishman*, which, during its brief existence of three months, teemed with the most overt treason, and brought Mitchel at once into that conflict with the Government which he evidently courted.

* Dublin Univ. Mag. Oct. 1872.

The journal was suppressed, and its editor sentenced to expatriation for the term of fourteen years. In May 1848, after two weeks' incarceration in Newgate, Mitchel was removed from Dublin to the convict dépôt of Spike Island, where a Government order was received to treat him "as a person of education and a gentleman." Removed thence in a day or two, he passed ten months of his sentence in the island of Bermuda, whence he was despatched to Australia. Here he met Messrs Smith O'Brien, Meagher, Martin, and other political associates whom he had left behind in Ireland, but who had met with a like fate in the interval. On July 19, 1854, Mitchel broke his parole, and effected his escape from the colony, landing in New York on November 29th. There he founded the *Citizen*, a weekly journal, which he conducted for some time, until failing eyesight constrained him to seek a more congenial climate. He removed to Tennessee, where he subsequently established the *Southern Citizen*, in which, among other measures, "he advocated the re-opening of the African slave trade." * This journal was afterwards removed to Washington, and in 1859 ceased to appear. After its suspension, Mitchel spent some time in France. Returning to America, his failing health soon again necessitated a change, and he visited his native country in the year 1874. During this visit he avoided as much as possible everything like a popular demonstration, and the Government allowed him to pass through the country unnoticed. In the beginning of 1875, on a vacancy occurring in the representation for the county Tipperary, the national party invited Mitchel to put himself in nomination. He arrived in Ireland, and was returned without opposition. Mr Disraeli at once moved the House of Commons to issue a new writ, on the ground of Mr Mitchel's disqualification as a felon who had not completed the full term of his sentence. A new writ was issued, and Mitchel again took the field, but now to contend with Mr Moore, a Conservative candidate. The latter, though having a minority of votes, petitioned for the seat. Pending the petition, Mr Mitchel's health became completely broken, and he died at the residence of his brother-in-law, Mr John Martin, M.P., in the month of April 1875. The Irish Common Pleas gave Mr Moore the seat, holding that the House of Commons had the power to decide upon the validity of returns to its own writs; and, further, that Mr Mitchel having become a naturalised citizen of the United States, had, by virtue of a recent Act of Parliament, ceased to be a British subject. At Mitchel's funeral, which was attended by a vast concourse of his old friends and sympathisers, the chief mourner was Mr John Martin, who, a fortnight from that day, was himself laid low. Mitchel's two and only sons had fallen on the battlefields of the great American war, fighting on the side of the South. His principal literary works were "The Life and Times of Aodh O'Neil, Prince of Ulster, called by the English Hugh Earl of Tyrone, with some account of his predecessors, Con, Shane, and Turlough," Dublin, 1846; "Jail Journal, or Five Years in British Prisons," New York, 1868; "The History of Ireland from the Treaty of Limerick to the Present Time, being a Continuation of the History of the Abbé Macgeoghegan," New York, 1868, of which another edition

* Ripley and Dana. "New American Cyclopædia," New York, 1861.

in two volumes was published in Dublin and Glasgow in 1869; "Ireland since 1798;" "Daniel O'Connell;" "The Repeal Agitation;" "The Nurseries of the Famine;" "The Young Ireland Party," Glasgow, 1871; "Froude from the Standpoint of an Irish Protestant," a lecture delivered in 1872. He also edited the poems of Davis and Mangan, with short biographies of both.

It has been truly remarked of Mitchel that he seems to have had two distinct natures—a political and a personal,—the one fierce, un pitying, remorseless; the other all tenderness and truth. "That such a seeming monster was in private life the gentlest of the gentle, with more than a woman's softness and sensibility, beloved by his associates, and idolised in his home, will be thought impossible. But such John Mitchel was." *

JOSEPH SHERIDAN LE FANU (born in Dublin 1820—died 1873) was at one time the editor and proprietor of the *Dublin University Magazine*. He was the author of many admirable novels, among others "Uncle Silas," "The House by the Churchyard," and "The Servants of Malory." It is impossible in our rapidly narrowing limits to do justice to this writer and his family, already mentioned in connection with the Sheridans. Miss Alicia Le Fanu was also an author of high merit. In Warburton's "History of Dublin" will be found notices of other members of this ancient and gifted family, to which the Irish metropolis has been for upwards of a century and a half deeply indebted for its social, moral, and intellectual improvement.

THE REV. SAMUEL DAVIDSON, LL.D., a distinguished theologian, philologist, and biblical critic, was born near Ballymena in 1807. He was educated in the Belfast Royal Academical Institution, and there carried away every prize and won every distinction that was possible. At Ballymena, in 1833, he was licensed to preach in the Presbyterian Church. Henceforth he devoted himself to Hebrew, Arabic, and the ancient language of his country, and in 1835 was appointed Professor of Biblical Criticism for the Synod of Ulster at Belfast. This post he held until 1842. He then accepted a similar appointment in the Independent College at Manchester. In 1838 he received the degree of LL.D. from the University of Aberdeen, and ten years after, on the recommendation of famous German professors, had a similar honour conferred on him by the University of Halle. He was appointed examiner in the department of Biblical History and Philology in the University of London in 1862, and in the same year published his "Introduction to the Old Testament."

Besides an important work, entitled "Sacred Hermeneutics" (1843), and a translation of Gieseler's "Ecclesiastical History" (1846), he produced a volume on "The Ecclesiastical Polity of the New Testament" (1848); an "Introduction to the New Testament," 3 vols. (1848-51); an enlarged issue, constituting substantially a new work, of his "Biblical Criticism," two volumes (1852), of which a second edition was published in 1855.

* "The late John Mitchell, &c., by a Young Irelander of 1848."—*Gentleman's Magazine*, May 1875.

Dr Davidson, in fact, aided in opening the world of German thought to the English student, and himself rivalled the giants of the Fatherland in erudition, sagacity, and patience. Suspicions, however, arose of his orthodoxy, and on the publication of the second volume of Horne's Introduction, under his editorship, they broke out into open opposition to him as a setter forth of strange doctrines, and a German Rationalist. It was in consequence of a vote of want of confidence in the soundness of his teaching, which was passed by the committee of the Manchester Independent College, that he was obliged to resign his professorship there. On this occasion he received gratifying addresses and presentations from present and past students of the college, with an address and more substantial token of their esteem from the merchants of Manchester. Many eminent divines also expressed their sympathy, among others, Dean Alford and Bishop Thirlwall.

PATRICK MACDOWELL, R.A. (born at Belfast 1799—died 1870), the only son of a tradesman, imbibed a taste for sculpture at a school kept by an engraver in Belfast. When he was twelve years of age, his mother, who was left a widow, removed to England, and the boy, after two years' tuition under a clergyman, greatly against his will, was bound to a coach-builder in London. From this yoke he was released after four years by the bankruptcy of his master. Happening to lodge at the house of a French sculptor named Chenu, he at once discovered his true vocation, and astonished Chenu by a copy of Donatelli's "Venus," which the Frenchman purchased for eight guineas. This was the commencement of a splendid career, which has enriched English art with sculpture scarcely matched in modern art for poetry of conception and quiet classic grace. MacDowell was self-taught, but his work exhibits no crudeness. Few have succeeded better in embodying their thoughts in marble. He was first brought into notice by his design being chosen for a monument to the memory of Major Cartwright. His earliest attempt in ideal subjects was taken from Moore's "Loves of the Angels," but it was his famous "Reading Girl," exhibited at the opening of the New Academy, which gained the warmest praise from Chantrey, and established him in fame. Mr W. T. Beaumont, M.P. for Northumberland, employed him for three years exclusively, with the exception of allowing him to execute a copy of his "Reading Girl" for Lord Ellesmere, and he gave the sculptor the means of visiting Rome in 1841, in which year he was also elected an A.R.A. Five years afterwards, he was made a Royal Academician. We regret to be unable to afford space for a notice of his principal works. We may mention, however, the magnificent group "Love Triumphant," a "Girl going to Bathe," "Prayer," "Earl Warren in the New Palace at Westminster," "Psyche," "The Slumbering Student," "Love in Idleness," "The Day Dream," "The First Thorn in Life," "Chatham in St Stephen's Hall," and one of the well-known groups of the Albert Memorial.

JAMES ROCHE (born in Limerick, 1770—died in Cork in 1853) was educated and began business in France, whence, however, he was driven by the Revolution, narrowly escaping the guillotine. After un-

successfully pursuing the vocation of a banker in Cork for fifteen years, he withdrew to the quieter pursuits of literature. He was president of many literary and art institutions in the southern capital, and was the author of many essays, which were collected in two volumes and printed in 1850, for private circulation. They originally appeared in the *Gentleman's Magazine*, and many other periodicals. Frequent mention is made of Roche in the Prout papers, in which he is styled "the Roscoe of Cork."

SIR JOHN BERNARD BURKE, C.B., LL.D., M.R.I.A., Ulster King of Arms, was born in 1815. The son of Irish parents, he is a scion of a highly respectable Irish family, which claims descent from the great De Burgo house of Clanricarde. Sir Bernard Burke was born in London, and after an English education became a scholar of the College of Caen in Normandy. Sir Bernard was called to the English Bar, but declined all practice, beyond advising in matters of peerage and pedigree; and in that department, long before his official appointment, his business was extensive. It was therefore greatly to the public satisfaction that on the demise of Sir William Betham, the late Ulster King of Arms, in the autumn of 1853, it was announced that her Majesty had appointed so able a genealogist and herald his successor. Sir Bernard Burke received his knighthood in the following spring. He was soon after appointed to the care of the Records of the Bermingham Tower. These valuable records he reduced to order from the dusty chaos in which they had lain and accumulated for centuries. In 1862 the University of Dublin conferred upon him the honorary degree of LL.D.; and in December 1868 he was created a Companion of the Bath. In 1867 Sir Bernard was appointed, under the Records Act, Keeper of the State Papers of Ireland. He is author of "The History of the Landed Gentry and Peerage." Among Sir Bernard's publications may be mentioned "The Knightage," "The Historic Lands of England," "The General Armoury," "The Royal Encyclopædia of Heraldry, or Families of England, Scotland, and Wales," "The Visitation of Seats," "Royal Descents and Pedigrees of Founders of Kin;" his lighter and charming "Family Romance," "Romantic Records," and "Romance of the Aristocracy," "The Vicissitudes of Families," "The Rise of Great Families," other Essays and Stories. "The Patrician," a magazine in six volumes, and "The St James' Magazine," in two volumes, were mainly conducted by him.

Sir Bernard Burke has qualifications which peculiarly fit him for the duties devolving upon him as knight attendant on the order of St Patrick, and as director of many public ceremonials. The gorgeous installation of the Prince of Wales as a Knight of St Patrick was entirely arranged and managed by Sir Bernard.

JAMES BARRY (born 1741—died 1806) was a native of Cork. His father was a builder, and in the latter part of his life, a coasting trader between Ireland and England. At the age of seventeen James had attempted oil paintings, and before he was twenty-two he finished a picture, the subject of which was the landing of St Patrick. This piece was exhibited in Dublin and procured for the young painter the

acquaintance of Edmund Burke, on whose invitation he repaired to London. In the following year (1765) his patron furnished him with the means of visiting Italy, where he remained five years. Returning to London in 1771, he produced two pictures on the model of the antique—"Venus Anadyomene" and "Jupiter and Juno." They have been variously classed amongst his best and worst performances. In 1776 he painted a picture of the "Death of Wolfe," which was his last exhibition at the Royal Academy. The success of this picture was marred by the introduction of nude figures. In 1775 he published "An Inquiry into the Real and Imaginary Obstructions to the Acquisition of the Arts in England," which was a successful reply to the strictures of Continental critics. About two years afterwards he was elected a Royal Academician, and in 1786 made Professor of Painting to the Royal Academy, but in 1799 he was removed in a very summary manner, in consequence of a letter in which^o he commented too freely upon the judgment of his superiors.

He now retired in disgust, and passed the remainder of his life in obscurity. A subscription of £1000 was raised by some friends, with which an annuity was purchased; but before the first quarter's payment became due he died, 22d Feb. 1806, and was interred in St Paul's Cathedral. His most celebrated work was the series of allegorical pictures which he painted gratuitously for the great room of the Society of Arts in the Adelphi. A collection of his literary works, with his life prefixed, appeared in 2 vols. 4to, 1809. Barry was a sad instance of splendid genius marred by an irritable and intractable temper.

FRANCIS DANBY (born at Wexford 1793—died at Exmouth Feb. 17, 1861) received his early education at the Society of Arts in Dublin. In 1812 he began to exhibit his productions in company with his friend O'Connor. By this means they both earned enough to enable them to go to London to see the exhibitions. They soon exhausted their small means, and were obliged to make their way on foot to Bristol, where by the sale of drawings Danby was enabled to frank his friend O'Connor back to his native shores. He himself remained in England; and, after many struggles, he suddenly sprang to fame by contributing to the Royal Academy in 1824 his "Sunset at sea after a storm," which was purchased by Sir Thomas Lawrence. The subsequent year's exhibition confirmed the artist's reputation by his "Delivery of Israel out of Egypt." In 1826 he was elected Associate of the Royal Academy. In 1827 was shown his "Embarkation of Cleopatra on the Cydnus," and in 1828 "The Opening of the Seventh Seal." From that time the public saw little of Danby. He was known to be on the Continent, principally occupied with small works or drawings made on commission. In 1841 he returned, and resumed his place in public favour by exhibiting year after year a series of pictures "the power, poetry, and romance of which should long ago have won their painter a chair among the forty, were the battle always to the strong. But a private reason was assigned for this artistic wrong, and the latter years of his life were embittered by the sense of injury and the disappointment of hope deferred." Danby was remarkable for his power of

making sunshine in his pictures.* His painting, "The Deluge," was an object of great attraction at the Dublin Exhibition of 1853. All his pictures have been engraved.

For several years he had resided at Exmouth, Devonshire, and he died there on the 10th of February 1861.

MARMION W. SAVAGE, a native of Dublin, died at Torquay, May 1st, 1872. Having lived many years in Dublin, where he held a responsible office under the Crown, he removed to England in 1856, and for two or three years edited the *Examiner*. The works by which he is best known in the literary world are "The Bachelor of the Albany," "My Uncle the Curate," "Reuben Meddlicott," "The Falcon Family," and other works belonging to the soundest and most entertaining literature of fiction of the period. He edited in 1855, with notes, "Sheil's Political and Local Sketches." His early productions, which touched upon political topics, especially in connection with the freaks of "Young Ireland," were published under an assumed name.

DIGBY PILOT STARKEY, LL.D., born in Dublin, 1806, graduated A.B. at Trinity College, 1827, A.M., 1833. He was called to the Irish Bar in 1831, and for many years held the post of Accountant-General to the Court of Chancery in Ireland. He contributed largely to the *Dublin University Magazine* from its commencement under the pseudonym of "Advena," and anonymously, and to other periodicals. His chief works are—"Judas; a Tragic Mystery" (1843); "Theoria; Poems" (1847); "Political Tracts of Menenius" (1849); "Anastasia," a poem (1858); "The Dole of Malaga," an episode of history dramatised (in five acts, and in verse—1866); "John Twiller; A Romance of the Heart."

MRS SAMUEL CARTER HALL, formerly Miss Ann Maria Fielding, is a native of Wexford, but removed to London at the early age of fifteen. As a graphic delineator of the manners and character of the people among whom her earliest and most impressionable days were passed, Mrs Hall has acquired a world-wide reputation. Her first work was entitled "Sketches of Irish Character," and appeared so far back as 1829. In these sketches she paints the peasantry and working-classes of Ireland with fidelity, and her pen has been powerfully assisted by the productions of the pencil, which she has called to her aid. In them, too, as Dr Maginn has said, like the admirable Edgeworth, she makes her pen ancillary to national improvement by the gentle, shrewd, and good-humoured indication of Milesian absurdities. A second series of "Sketches of Irish Character" appeared in 1831. Her other works of the same class were "Lights and Shadows of Irish Life," 1838, one of the stories of which ("The Groves of Blarney") was dramatised by her, and brought out at the Adelphi with success in 1838; "Stories of the Irish Peasantry," which appeared originally in *Chambers' Journal*, and was subsequently published in a separate form in 1840; and "The Fight of Faith: a Story of Ireland (1688-9)". As a novel writer, Mrs Hall's first essay was "The Buccaneer," published in 1832. It was

* Annual Register, 1861.

followed in 1834 by "Tales of Women's Trials"; "The Outlaw," and "Uncle Horace," in 1835; "Marian: or a Young Maid's Fortunes," in 1840; "The Whiteboy," in 1845; "Midsummer Eve," 1847; "Can Wrong be Right," 1852; and, "A Woman's Story," in 1857. As a dramatist, besides "The Groves of Blarney" already mentioned, she has given evidence of great ability by her musical drama, "Mabel's Curse" (1825), and "The French Refugee," which had a run of ninety nights at the St James' Theatre, when under the management of Braham. Mrs Hall is also author of "Pilgrimages to English Shrines," (1850); "Popular Tales and Sketches; Eighteen Tales, now first collected for the Amusing Library" (1856). Her graceful stories for children—and their name is legion—form a most entertaining and instructive library for the young. She is also the author of many essays and tracts relating to women's duties, and the Preface to "Woman's Work in the Temperance Reformation," published in 1868, is from her industrious and philanthropic pen. Mrs Hall has published several well-known works in conjunction with her husband, Samuel Carter Hall, F.S.A. Besides "Ireland and its Scenery," the public are indebted to their joint labours for "The Book of South Wales;" "The Book of the Thames," and others of the same class. She also assisted her husband in his recent interesting work, entitled "A Book of Memories of Great Men and Women of the Age, from Personal Acquaintance," which appeared in 1871.

A notice of Mrs Hall's writings will be found in the *Dublin University Magazine*, vols. vii., xii., xiv., and xvi. The last-mentioned vol., and vol. xv. of *Frazer's Magazine*, contain portraits of this accomplished lady

DANIEL MACLISE, R.A. (born in Cork the 25th of January 1811—died in London on the 25th of April 1870), began life as a bank-clerk in his native city. At an early age, however, he was enabled to leave such distasteful work and follow the bent of his genius. Coming to London in 1828, he entered as a student in the Royal Academy, and during his course obtained the gold medal and numerous other distinctions. After a short sojourn in Paris in 1830, he chiefly occupied himself on his return in making designs and sketches for the leading publishers. Many of his early etchings appeared as illustrations to *Frazer's Magazine*. He first exhibited in the Academy in 1833; in 1835 he was made an A.R.A., and at the age of thirty he was elected R.A. His mural paintings and frescoes in Westminster Palace are the most memorable of his productions. Maclise was a member of the Royal Academy, Stockholm. On the death of Sir Charles Eastlake, December 1865, the presidency of the Royal Academy was offered him, but declined; and he also declined the honour of knighthood. A marble bust of Maclise has been placed in the Council-room of the Royal Academy. He retained to the end his place as one of the foremost of modern painters, though he had at times to endure his share of hostile criticism. A memoir of Daniel Maclise, R.A., by W. J. O. Driscoll, appeared in 1871.

JOHN FRANCIS WALLER, LL.D., was born in Limerick in 1810. A

writer in the *Dublin University Magazine* (March 1874) remarks, that "in the person of John Francis Waller there is a confluence of two streams of poetic tendency and feeling. As the descendant of the Wallers of Beaconsfield, in the county of Buckingham, he comes in the direct line from one of the earliest and most graceful of English songsters—Edmond Waller. As the representative of the ancient family of the Wallers of Castle Waller, in the county Tipperary, he is an Irishman in all those characteristics of Irish genius that have made Irish ballad poetry the 'thing of beauty and the joy for ever' that it is." Having entered Trinity College at the age of sixteen, he passed through his undergraduate course with great distinction—graduating B.A. in 1831. In 1852 his University conferred on him the honorary degrees of LL.B. and LL.D. to mark its appreciation of his "eminent literary attainments." Called to the bar in 1833, he joined the Leinster circuit. While a student in London, he contributed to periodical literature there; and on his return to Dublin, he joined the distinguished literary band of Irishmen to whose exertions the *Dublin University Magazine* owed its existence. From that time his connection with that journal has continued almost without intermission to the present time. His best known papers were contributed to its pages under the pseudonym of "Jonathan Freke Slingsby." A few of these were collected and published separately in 1852, entitled "The Slingsby Papers: a Selection from the Writings of Jonathan Freke Slingsby." A second edition appeared in 1863. On the retirement of Lever from the editorship of *The University*, its management was entrusted to Dr Waller. In 1854 he published a volume of poems, which were most favourably noticed in the London Reviews and in the *Irish Quarterly Review*. His "Dead Bridal" appeared in 1856. He edited and wrote many of the articles in "The Imperial Dictionary of Universal Biography," in six vols. (Glasgow 1866). He also edited, with Introductions and a Life, the works of Oliver Goldsmith (London, Cassell, 1864), and the "Illustrated Family Moore" (1866).

In 1864 he was elected Vice-President of the Royal Irish Academy. He was an active member of the Royal Dublin Society, and for many years was its honorary secretary. In 1867 he received an appointment in the Irish Court of Chancery, which he still holds. He founded the "Goldsmith Club" in 1872, and is still (1875) its president. A memoir of him, with a portrait, appeared in the *Dublin University Magazine* of March 1874. After noticing his chief performances, the writer justly remarks, that it is as a lyrical poet that Waller has achieved his highest and most permanent reputation. "From an early period of his literary career his songs attracted attention. They have associated him with the Robinsons, Sir R. P. Stewart, professor of music in the University of Dublin, Balfe, Macfarren, Oberthier, Osborne, Abt, and others, who have set to music his ballads, songs, glees, cantatas, odes, and operettas; and several of his lyrics have been translated into French, German, and Welsh." Waller's "Song of the Glass" was pronounced by Lord Houghton to be one of the best drinking songs of the age.

JOHN HENRY FOLEY, R.A. (born in Dublin in 1818—died in London

in 1875), at the age of thirteen became a student of the Royal Dublin Society, where he won the first prizes of the schools in every department of study. He entered as a student in the Royal Academy of London in 1834, and in 1839 exhibited his models of "Innocence" and the "Death of Abel." In 1840 he produced his "Ino and the Infant Bacchus," and a reduced copy of it has formed one of the most popular of the parian statuettes. His best subsequent works were "Lear and Cordelia," and "The Death of Lear" (1841); "Venus Rescuing Æneas" (1842); "Prospero Relating his Adventures to Miranda" (1843); "Contemplation" (1845); "Innocence" (1848); "The Mourner" (1849); "The Mother" (1850); "Egeria" (1856). In 1856 he completed in bronze "Lord Hardinge and Charger," for Calcutta. In 1858 he modelled "Caractacus" for the Mansion House, and was made R.A. Amongst the more important of his recent portrait statues are those of "Oliver Goldsmith" and "Edmund Burke," for Dublin; "Sir Charles Barry," for the New Palace, Westminster; "Lord Herbert," for the War Office; "Father Mathew," for Cork; "Sir Henry Marsh" and "Sir Dominic Corrigan," for Dublin, "Lord Elphinstone," for Bombay. His chief monumental memorials are the monument in Milford Church, Hants, to the memory of Admiral Cornwallis and Captain Whitby; his Wellington memorial monument to the Hon. James Stuart, at Ceylon; the statues of James Hampden and Seldon in St Stephen's Hall. He executed the group "Asia" for the National Memorial in Hyde Park, and had all but completed, before his death, the colossal statue of the Prince Consort for the same work, and a statue of O'Connell for Dublin. Mr Foley was a member of the Royal Hibernian Academy, and in 1862 was chosen a member of the Belgian Academy. The great demands upon him for portrait busts left little time for ideal efforts, and his imaginative powers had latterly but limited scope for their exercise. His untimely death, at the age of fifty-seven, leaves a blank in the world of art which cannot be readily filled.

POSTSCRIPT.—Several memoirs already prepared for this series have been omitted, as their insertion must have swelled the bulk and increased the expense of the volume. Among these may be named:—The Rev. Robert Walsh, LL.D. and M.D., Thomas Colley Grattan, Sir William Thomson, Colonel Meadows Taylor, William Thompson, Professor Cairnes, Barry Sullivan, Sir William and Lady Wylde, Sir Robert Kane, Dr Ingram, Rev. Dr Salmon, Dion Boucicault, Mr W. G. Wills, Mr Dillon, Mr Toole, Professors Dowden and Mahaffy, Mr W. E. H. Lecky, Sir Francis Doyle, Dr Russell, Mr William Johnston, Sir Philip Crampton, Sir Henry Marsh, the Doyles, father and son, and James Wills, D.D., the author of this work up to page 31, Hist. Introd. Vol. III.

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IRISH NATION:
ITS HISTORY
AND
ITS BIOGRAPHY.

BY
JAMES WILLS D.D.,
AND
FREEMAN WILLS, M.A.

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PUBLISHERS' PREFACE.

THE work now presented to the public in its complete form has been designed as a History of Ireland, illustrated by the actors in that history. The idea has been to arrest the reader's attention by the interest that attaches to personal narrative, rather than fatigue it by the story of the nation as a whole, embodying complicated details less easily remembered than when connected with the biographies of eminent individuals.

It would, indeed, be very difficult to produce a comprehensive history of this nation on any other plan; both on account of its complication with that of Great Britain, and because it can scarcely be said that Ireland as a whole has had a connected history; for its people have but seldom appeared in any combined form, whether of attitude or action. There is nothing like material for any coherent story of its rise and progress previous to the reign of the English Henry II. Afterwards we have but the records of piecemeal conquest, reducing the island to a dependency of the English Crown on the one hand, and to a growing colony on the other. In the time of the Stuarts, its action became a theme for history; but its second subjugation, more complete than the first, and its occupation ever since by two different and even hostile races, have made it a puzzle for the politician and a mere medley for the historian. We hope, however, that through the present biographical sketches the reader may obtain a fair insight into what has been the moral and political condition of the country from age to age in times gone by.

By bringing our notices down to the present time, we have sought likewise to give the reader some acquaintance with the

eminent Irishmen now living; few of them comparatively in their native land, and embodying its history in their lives; but here and there dispersed through the countries, preserving their national characteristics, and influencing, whether for good or evil, the communities among which their lot is cast. With respect to these, we regret that the necessity of keeping the work within its predetermined limits has demanded much curtailment, and the omission of interesting matter. This is, however, less to be regretted, as the time has not come for doing justice to the living; and where facts are few and bare, the author has in many cases been able to refer the reader to fuller sources of information.

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